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THE COMPLETE WORKS

OF

THOMAS LODGE



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THE

COMPLETE WORKS

OF

THOMAS LODGE

[1580-1623?]

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THE VVOVNDS of Ciuill VVar.

Liuely fet forth in the true Tragedies of Marius and Scilla.

Asithath been epubliquely plaide in London, by the Right Honourable the Lord high Admirall his Seruants.

VVritten by Thomas Lodge Gent.

O Vita! misere longa, fælici breuis.



LONDON,

Printed by Iohn Danter, and are to be fold at the figne of the Sunne in Paules Church-yarde.

1594.





The most Lamentable and

true Tragedies of Marius and Scilla.

Enter on the Capitoll Sulpitius Tribune: Caius Marius: Q. Pompey Consull: Iunius Brutus: Lucretius: Caius Granius: Lictorius: Lucius Merula Iupiters Priest: and Cynna: whom placed, and their Lictors before them with their Rods and Axes, Sulpitius beginneth.

SVLPITIVS TRIBVNE.

Raue Senators and Fathers of this State, Our strange protractions & vnkind delays wher waighty wars doth cal vs out to fight Ourfactious wits to please aspiring Lords, You see hath added powre vnto our soes,

And hazarded rich *Phrigia* and *Bithinia*, With all our *Asian* Holds and Cities too: Thus *Scilla* feeking to be Generall, (VVho is inuested in our Consuls Pall) Hath forced murders in a quiet State: The cause whereof euen *Pompey* may complaine, VVho seeking to aduance a climing friend, Hath lost by death a sweete and curteous sonne. VVho now in *Asia* but *Mithridates*, Laughs at these fond discentions I complaine? VVhile we in wrangling for a Generall,

A 2

Forfake

Forfake our friends, forestall our forward warre, And leave our Legions full of dalliance, VVaighting our idle wills at Capua. Fie Romaines, shall the glories of your names, The wondrous beauty of this Capitoll. Perish through Scillas insolence and pride. As if that Rome were robd of true renowne, And destitute of warlike Champions now? Loe here the man, the rumor of whose fame, Hath made Hiberia tremble and submit: See Marius that in managing estate, Through many cares and troubles he hath past, And fpent his youth, vpon whose reuerend head The milke-white pledge of wifedome fweetly fpreds: He fixe times Conful, fit for peace or warre. Sits drooping here content to brooke difgrace, VVho glad to fight through follies of his foes Sighs for your shame whilst you abide secure; And I that fee and should recure these wrongs, Through Pompeys late vacation and delay. Haue left to publish him for Generall. That merites better Titles farre than these: But (Nobles) now the finall day is come, VVhen I your Tribune studying for renowne, Pronounce and publish Marius Generall, To leade our Legions against Mithridates, And craue (graue Fathers) fignes of your content.

Q. Pomp: Beleeue me Noble Romains, & graue Se-This strange election, and this new made Law, (nators, VVill witnes our vnstable gouernement, And dispossesses Rome of her Emperie; For although Marius be renownd in Armes, Famous for prowesse, and graue in warlike drifts, Yet may the sunne-shine of his former deeds Nothing eclipse our Scillas dignity: By lot and by election he was made,

Chiefe

Chiefe Generall against Mithridates, And shall we then abridge him of that Rule; Twere iniurie to Scilla and to Rome: Nor would the height of his all daring minde, Brooke to the death so vile and sowle disgrace.

Iu. Brutus: VVhy Pompey, as if the Senate had not To appoint, dispose, & change their Generals: (powre Rome shall belike be bound to Scillas Rule, VVhose haughty pride and swelling thoughts pust vp. Foreshowes the reaching to prowd *Tarquins* state: Is not his lingring to our Romaine losse At Capua where he braues it out with feafts. Made knowne thinke you vnto the Senate here? Yes Pompey, yes: and hereof are we fure If Romaines State on Scillas pride should lie. Romes Conquests would to Pontus Regions flie: Therefore grave and renowned Senators. (Pillers that beare and hold our Rule aloft, You stately, true, and rich Piramides) Descend into the depth of your estates, Then shall you finde that Scilla is more fit, To Rule in Rome domesticall affaires. Then have the Conquest of Bithinia, Which if once got, heele but by death forgoe, Therefore I say Marius our Generall.

Lucretius: Lo thus we striue abroad to win renowne, And naught regard at home our waning states; Brutus I say the many braue exploits, The warlike Acts that Scilla hath atchieude, Showes him a souldier and a Romaine too, Whose care is more for Country than himselse: Scilla nill brooke that in so many warres, So hard aduentures and so strange extreames, Hath borne the palme and prize of victory, Thus with dishonor to giue vp his charge: Scilla hath friends and souldiers at commaund,

A 3

That

That first will make the towres of Rome to shake, And force the stately Capitoll to daunce, Yer any robbe him of his iust renowne: Then we that through the *Caspian* shores have runne, And spread with ships the Orientall Sea, At home shall make a murder of our friends, And massaker our dearest Countrimen.

Licto: The powre of Scilla nought will vaile gainst And let me die Lucretius ere I see, (Rome, Our Senate dread for any private man, Therefore Renownd Sulpitius send for Scilla backe, Let Marius leade our men in Asia.

L. Merula: The Law, the Senatewholy doth affirme, Let Marius lead our men in Afia.

Cynna: Cynna affirmes the Senates Censure iust, And saith let Marius leade the Legions forth.

C. Granius: Honor and victory follow Marius steps, For him doth Granius wish to fight for Rome.

Sulpitius: why then you fage and auncient Syres of Sulpitius here againe doth publish forth, (Rome, That Marius by the Senate here is made, Chiefe Generall to lead the Legions out, Against Mithridates and his Competitors, Now victory for honor of Rome follow Marius.

Here let Marius rowse himselfe.

Marius: Sage and imperiall Senators of Rome, Not without good aduifement haue you feene, Old Marius filent during your discourse:
Yet not for that he feard to pleade his cause, Or raise his honor troden downe by age, But that his words should not allure his friends, To stand on stricter tearmes for his behoose: Sixe times the Senate by election hath, Made Marius Consul ouer warlike Rome, And in that space nor Rome nor all the world, Could euer say that Marius was vntrue,

Thefe

These silver haires that hang vpon my face, Are witnesses of my vnsained zeale, The Cymbrians that yer-while inuaded France, And held the Romaine Empire in distaine, Lay all confounded vnder Marius sword, Fierce Scipio the myrrour once of Rome, whose losses as yet my inward soule bewailes, Being askt who should succeede and beare his Rule, Euen this (quod he) shall Scipios armour beare, And therewithall clapt me vpon the backe: If then grave Lords, my former passed youth, was spent in bringing Honors into Rome, Let then my age and latter date of yeares, Be sealed vp for honor vnto Rome.

Here enter Scilla with Captaines and Souldiers. Sul: Scilla, what means these Arms and warlike troops These glorious Ensignes and these sierce Allarms, Tis prowdly done to braue the Capitoll.

Scilla: These Armes Sulpitius are not borne for hate, But maintenance of my confirmed state:
I come to Rome with no seditious thoughts,
Except I finde too froward injuries.

Sul: But wisedome would you did forbeare, To yeeld these slight suspitions of contempt, where as this Senate studieth high affaires.

Scil: what serious matters have these Lords in hand? Sul: The Senators with full decree appoint, Old Marius for their Captaine Generall, To leade thy Legions into Asia, And fight against the serce Mithridates.

Scilla: To Marius? Iolly stuffe: why then I see, Your Lordships meane to make a babe of me.

Iu. Brutus: Tis true Scilla the Senate hath agreed, That Marius shall those bands and Legions beare, which you now hold against Mithridates.

Scil: Marius shal lead them then, if Scilla said not no,
And

And I shall be a Consuls shadow then, Truftles Senators and ingratefull Romaines, For all the Honors I have done to Rome, For all the spoiles I brought within her walles, Thereby for to enrich and raise her pride. Repay you me with this ingratitude: You know vnkinde, that Scillas wounded Helme, VVas nere hung vp or once distaind with rust: The Marcians that before me fell amaine. And like to winter haile on euery fide, Vnto the City Nuba I purfude, And for your fakes were thirty thousand slaine: The Hippinians and the samnits scilla brought, As Tributaries vnto famous Rome: I, where did scilla euer draw his fword, Or lift his warlike hand aboue his head For Romaines cause but he was Conqueror: And now (vnthankeful) feeke you to difgrade, And teare the plumes that scillas fword hath wonne. Marius I tell thee scilla is the man. Disdaines to stoope or vaile his pride to thee; Marius I fay thou maist nor shalt not have. The charge that vnto scilla doth belong, Vnlesse thy sword could teare it from my hart, VVhich in a thousand folds impalls the same.

Marius: And scilla hereof be thou full affurde, The honor whereto mine vndaunted minde, And this graue senate hath enhaunfed me, Thou nor thy followers shall derogate, The spence of yeares that Marius hath ore-past, In forraine broyles and ciuil mutenies, Hath taught him this, that one vnbrideled foe, My former fortunes neuer shall oregoe.

scilla: Marius, I smile at these thy foolish words, And credit me should laugh outright I seare, If that I knew not how thy froward age,

Doth

Doth make thy sence as feeble as thy ioynts.

Marius: Scilla, Scilla, Marius yeeres hath taught
Him how to plucke so proud a yonkers plumes,
And know these haires that dangle downe my face,
In brightnes like the siluer Rodope:
Shall add so haughtie courage to my minde,
And rest such percing objects gainst thine eies,
That maskt in follie, age shall force thee stoope.

(so,

Scil: And by my hand I sweare ere thou shalt mase mee My soule shall perish but Ile haue thy bearde, Say graue Senators shall Scilla be your Generall.

Sulpitius: No the Senate, I and Rome her selse agrees Ther's none but Marius shall be Generall.

Therefore Scilla these daring tearmes vnsit,

Beseeme not thee before the Capitoll.

Scilla: Befeeme not me? Senators aduife you, Scilla hath vowd whose vowes the heauens recorde, VVhose othes hath pierst and searcht the deepest vast, I and whose protestations raigne on earth: This Capitoll wherein your glories shine, VVas nere so prest and throngde with scarlet gownes, As Rome shall be with heapes of slaughtred soules Before that Scilla yeeld his titles vp.

Ile mate hir streets that peere into the clouds, Burnisht with gold and Iuorie pillors faire, Shining with Iasper, Iet, and Ebonie, All like the pallace of the morning sunne, To swim within a sea of purple blood Before I loose the name of Generall.

Mar: These threats against thy country and these Lords, Scilla proceeds from forth a Traitors hart, VVhose head I trust to see advanced vp On highest top of all this Capitoll: As earst was manie of thy progenie, Before thou vaunt thy victories in Rome.

Scilla: Graybeard, if so thy hart and tongue agree,

B Draw

Draw forth thy Legions and thy men at armes, Reare vp thy standerd and thy steeled Crest, And meete with Scilla in the fields of Mars, And trie whose fortune makes him Generall.

Marius: I take thy word: Marius will meet thee there, And proue thee Scilla a Traitor vnto Rome, And all that march vnder thy traiterous wings, Therefore they that loue the Senate and Marius Now follow him.

Scilla: And all that love Scilla come downe to him, For the rest let them follow Marius And the Divel himselfe be their Captaine.

Here let the Senate rife and cast away their Gownes, having their swords by their sides: Exit Marius and with him Sulpitius: Iu: Brutus: Leslorius.

Q. Pompey: Scilla, I come to thee.

Lucretius: Scilla, Lucretius will die with thee.

Scilla: Thankes my Noble Lords of Rome.

Here let them goe downe and Scilla offers to goe forth and Anthony calls him backe

Anthony: Stay Scilla, heare Anthony breath forth, The pleading plaints of fad declining Rome.

Scilla: Anthony, thou knowst thy hony words doo pierce, And moue the minde of Scilla to remorse: Yet neither words nor pleadings now must serve, When as mine honor calls me forth to sight, Therefore sweete Anthony be short for Scillas hast.

Anthony: For Scillas hast, O whither wilt thou flie? Tell me my Scilla what dost thou take in hand? VVhat warres are these thou stirrest vp in Rome? VVhat fire is this is kindled by thy wrath? A fire that must be quencht by Romaines blood, A warre that will confound our Emperie, And last an Act of sowle impietie. Brute beasts nill breake the mutuall law of loue, And birds affection will not violate,

The

The fenceles trees have concord mongst themselves, And stones agree in linkes of amitie, If they my Scilla brooke not to haue iarre, What then are men that gainst themselues doo warre? Thoult fav my Scilla honor stirres thee vp: Ift honor to infringe the lawes of Rome? Thoult fay perhaps the titles thou hast wonne, It were dishonor for thee to forgoe: O, is there any height aboue the highest. Or any better than the best of all? Art thou not Conful? Art thou not Lord of Rome? VVhat greater Tytles should our Scilla haue? But thou wilt hence, thou wilt fight with Marius The man, the Senate, I and Rome hath chose. Thinke this before, thou never liftst aloft, And lettest fall thy warlike hand adowne, But thou dost raze and wound thy Citie Rome: And looke how many flaughtred foules lie flaine. Vnder thy Ensignes, and thy conquering Launce. so many murders makest thou of thy selfe.

Scilla: Inough my Anthony, for thy honied tongue VVasht in a sirrop of sweete Conservatives, Driveth consused thoughts through scillas minde, Therfore suffize thee, I may nor will not heare, so farewell Anthony, honor calls me hence, scilla will fight for glorie and for Rome.

Exit Scilla and his followers.

Merula: See Noble Anthony the truftles state of rule, The stayles hold of matchles soueraignetie,
Now fortune beareth Rome into the Clowds,
To throw her downe into the lowest hells,
For they that spread her glory through the world,
Are they that teare her prowd triumphant plumes:
The hart-burning pride of prowd Tarquinius,
Rooted from Rome the sway of kingly mace,
And now this discord newly set abroach,

B 2

shall

Shall rafe our Confuls and our Senates downe.

Anthony: Vnhappy Rome and Romaines thrife accurft,
That oft with triumphs fild your Citie walls,
VVith kings and conquering Rulers of the world,
Now to eclipfe in top of all thy pride,
Through ciuill discords and domesticke broiles:
O Romaines weepe the teares of sad lament,
And rent your sacred Robes at this exchange,
For Fortune makes our Rome a banding ball,
Tost from her hand to take the greatest fall.

Gra: O whence proceeds these sowle ambitious thoughts, That fires mens harts and makes them thirst for Rule: Hath soueraignty so much bewitcht the minds Of Romaines: that their former busied cares VVhich erst did tire in seeking Cities good, Must now be changed to ruine of her walls? Must they that reard her stately Temples vp, Deface the sacred places of their Gods? Then may we waile and wring our wretched hands, Sith both our Gods, our temples and our walls, Ambition makes fell fortunes spightfull thralls. Ex: all.

A great Alarum: let young Marius chase Pompey ouer the stage, and old Marius chase Lucretius: Then let enter three or sowre souldiers and his Auncient with his cullors, and Scilla after them with his hat in his hand, they offer to slie away.

Scilla: Why whither flie you Romaines, VVhat mischiese makes this flight?

Stay good my friends, stay dearest Countrimen.

r. fouldier: Stay let vs heare what our Lord Scilla faith.
Scilla: What wilyou leaue your chieftains Romains then?
And loose your Honors in the gates of Rome?
VVhat shall our Country see, and Scilla rue,
These Coward thoughts so fixt and firmd in you?
VVhat are you come from Capua to proclaime,
Your hartles treasons in this happy towne?
VVhat will you stand and gaze with shameles looks,

VVhilft

VVhilst Marius butchering knife assailes our throats? Are you the men, the hopes, the staies of state? Are you the fouldiers prest for Asia? Are you the wondered Legions of the world, And will you flie these shadows of resist? VVell Romaines I will perish through your pride, That thought by you to have returnd in pompe. And at the least your Generall shall proue, Euen in his death your treasons and his loue. Lo this the wreath that shall my body binde, VVhilst Scilla sleepes with honor in the field: And I alone within these cullors shut, VVill blush your dastard follies in my death. So farewell hartles fouldiers and vntrue, That leave your Scilla who hath loued you. Exit. I. fouldier: VVhy fellow fouldiers shall we flie the field, And carelefly forfake our Generall? VVhat shall our vowes conclude with no auaile? First die sweete friends, and shed your purple blood, Before you lose the man that wills you good. Then to it braue Italians out of hand: Scilla we come with fierce and deadly blowes. To venge thy wrongs and vanquish all thy foes. Exeunt to the Alarum.



Actus fecundus. Scena prima-

Appian solus.

Enter Scilla triumphant, Lucretius, Pompey, with souldiers.

Scilla: You Romaine fouldiers, fellow mates in Armes, The blindfold Mistris of incertaine chaunce, Hath turnd these traiterous climers from the top, And seated Scilla in the chiefest place.

B 3

The

The place befeeming Scilla and his minde. For were the throne where matchles glorie fits, Empald with furies threatning blood and death, Begirt with famine and those fatall feares That dwell below amidst the dreadfull vast: Tut Scillaes sparkling eyes should dim with cleere The burning brands of their confuming light. And master fancie with a forward minde, And maske repining feare with awfull power. For men of baser mettall and conceipt Cannot conceive the beautie of my thought. I crowned with a wreath of warlike state. Imagine thoughts more greater than a crowne, And yet befitting well a Romane minde. Then gentle ministers of all my hopes, That with your fwords made way vnto my wish, Hearken the frutes of your couragious fight, In spite of all these Romane Basilisks, That feeke to quell vs with their currish lookes, We will to Pontus weele haue gold my harts, Those orientall pearles shall decke our browes: And you my gentle frends, you Romane peeres, Kinde Pompey worthie of a Confulls name. You shall abide the father of the state. Whilst these brave lads Lucretius and I. In fpight of all these brauling Senators, Will, shall, and dare attempt on Asia, And drive Mithridates from out his doores.

Pomp. I Scilla, these are words of mickle worth, Fit for the master of so great a minde:
Now Rome must stoop, for Marius and his frends
Haue left their armes, and trust vnto their heeles.

Scilla But Pompey, if our Spanish Iennets seete Haue learnt to poast it of their mother winde, I hope to trip vpon the gray beards heeles, Till I haue cropt his shoulders from his head.

As

As for his fonne, the proud aspiring boy, His beardlesse face and wanton smiling browes, Shall (if I catch him) decke yond Capitoll: The father, sonne, the frends, and souldiers all, That sawne on Marius, shall with furie sall.

Lucr: And what event shall all these troubles bring?

Scilla. This: Scilla in fortune will exceed a king.

But frends and souldiers, with dispersed bands

Goe seeke out Marius sond consederates:

some poast along those vnfrequented paths,

That trackt by nookes vnto the neighbring sea:

Murther me Marius, and maintaine my life.

And that his favorites in Rome may learne

The difference betwixt my sawne and frowne,

Go cut them short, & shed their hatefull blood, Ex. Soul.

To quench these sures.

Lucr. Loe scilla where our senators approach, Perhaps to gratulate thy good fuccesse.

Enter Anthonie, Granius, Lepidus.

Scilla I that perhaps was fitly placed there: But my Lucretius, these are cunning Lords, VVhose tongues are tipt with honnie to deceiue: As for their hearts, if outward eyes may see them, The diuell scarce with mischiese might agree them.

Lep. Good fortune to our Confull, worthy scilla. Scilla And why not Generall against the king of Pontus?

Gran: And generall against the king of Pontus.

Scilla. sirrha, your words are good, your thoughts are ill, Each milke white haire amidst this mincing beard, Compard with milions of thy trecherous thoughts, VVould change their hiew through vigor of thy hate. But did not pitie make my furie thrall, This sword should finish hate, thy life and all. I prethee Granius, how doth Marius?

Gran: As he that bydes a thrall to thee and fate, Liuing in hope as I and others doo,

To

To catch good fortune, and to crosse thee too.

Scilla: Both blunt and bold but too much Mother wit, To play with fier where furie streames about, Curtall your tale fond man cut of the rest:

But here I will diffemble for the best.

Granius: Scilla my yeares hath taught me to difcerne, Betwixt ambitious pride and Princely zeale.

And from thy youth these Peeres of Rome haue markt, A rash reuenging hammer in thy braine,
Thy tongue adornde with flowing eloquence,
And yet I see imprinted in thy browes,
A fortunate but froward gouernaunce.

And though thy riuall Marius mated late,
By backward working of his wretched sate
Is falne, yet Scilla marke what I haue seene
Euen here in Rome the Fencer Spectacus,
Hath bin as fortunate as thou thy selfe:

The feare of death did make him droope for woe.

Scilla: You faw in Rome this brawling fencer die,
VVhen Spectacus by Craffus was fubdewd:
VVhy fo, but fir I hope you will applie,
And fay like Spectacus that I shall die?
Thus peeuish eld discoursing by a fire,
Amidst their cups will prate how men aspire:

But when that Crassus sword assayed his crest,

Is this the greeting Romanes that you giue,

Vnto the Patron of your Monarchie? Lucretius shall I play a prettie iest.

Lucre: VVhat Scilla will, what Romane dare withstand?

Scilla: A briefe and pleasing answere by my head,

VVhy tell me Granius dost thou talke in sport? Granius: No Scilla my discourse is resolute,

Not coynd to please thy fond and cursed thoughts:

For were my tongue betraide with pleasing words,

To feed the humors of thy haughty mind:

I rather wish the rot should roote it out.

Scilla:

Scilla: The brauest brawler that I euer heard, But souldiers since I see he is opprest VVith crooked choller, and our Artists teach, That fretting blood will presse through opened veines, Let him that hath the keenest sword arrest, The gray-beard and cut off his head in iest. Souldiers lay hands on Granius.

Granius: Is this the guerdon then of good aduise?

Scilla: No but the meanes to make fond men more wise.

Tut I haue wit, and carry warlike tooles,

To charme the scolding prate of wanton scoles.

Tell me of Fencers and a tale of Fate?

No, scilla thinkes of nothing but a state.

Granius: VVhy scilla I am armd the worst to trie.

Scilla: I pray thee then Lucretius let him die.

Exeunt with Granius.

Beshrow me Lords but in this iolly vaine, Twere pitty but the prating soole were slaine: I feare me Pluto will be wroth with me, For to detaine so graue a man as he.

Anthony: But seeke not scilla in this quiet state, To worke reuenge vpon an aged man, A senator, a soueraigne of this towne.

scilla: The more the Cedar climes the sooner downe, And did I thinke the prowdest man in Rome, VVould winch at that which I have wrought or done, I would and can controwle his insolence. VVhy senators, is this the true reward, VVherewith you answere Princes for their paine, As when this sword hath made our Citie free, A brauing mate should thus distemper mee? But Lepidus and sellow senators, I am resolude and will not brooke your taunts, VVho wrongeth scilla, let him looke for stripes.

Marke Anthony: I but the milder passions show the man:

For as the leafe doth beautifie the tree,

C The

The pleasant flowres dedecke the painted spring, Euen so in men of greatest reach and powre, A milde and piteous thought augments renowne: Old Anthony did neuer see my Lord, A swelling showre that did continue long, A climing towre that did not tast the wind, A wrathfull man not wasted with repent. I speake of loue my Scilla, and of ioy To see how fortune lends a pleasant gale, Vnto the spreading sailes of thy desires: And louing thee must counsaile thee withall, For as by cutting fruitfull vines increase, So saithfull counsailes workes a Princes peace.

Scilla: Thou hony talking father speake thy minde. Anthony: My Scilla scarce those teares are dried vp, That Romaine Matrons wept to fee this warre: Along the holy streets the hideous grones, Of murthered men infect the weeping aire: Thy foes are fled not ouertaken yet, And doubtfull is the hazard of this warre: Yea doubtfull is the hazard of this warre, For now our Legions draw their wastfull fwords, To murther whom? Euen Romaine Citizens. To conquer whom? Euen Romaine Citizens. Then if that Scilla loue these Citizens. If care of Rome, if threat of forraine foes, If fruitfull counsailes of thy forward friends May take effect, goe fortunate and drive. The king of Pontus out of Asia. Least while we dreame on civil mutenies, Our wary foes affaile our Citie walls.

Pompey: My long concealed thoughts Marke Anthony, Must seeke discouerie through thy pliant words: Beleeue me Scilla ciuill mutenies, Must not obscure thy glories and our names: Then sith that sactious Marius is supprest,

Goe

Goe spread thy colours midst the Asian fields, Meane while my selse will watch this Cities weale.

Scilla: Pompey I know thy loue, I marke thy words, And Anthony thou hast a pleasing vaine, But senators I hammer in my head, VVith euery thought of honor some reuenge:

Enter Lucretius with the head.

Speake what shall Scilla be your Generall?

Lepidus: We doo decree that Scilla shall be Generall. Scilla: And wish you Scillas weale and honour too? Anthony: We wish both Scillas weale and honor too.

Scilla: Then take away the scandall of this state, Banish the name of Tribune out of towne, Proclaime false Marius and his other friends. Foe men and traitors to the state of Rome, And I will wend and worke so much by sorce,

As I will master false Mithridates,

Lepidus: The name of Tribune hath continued long. Scilla: So shall not Lepidus if he withstand me.

Sirra you see the head of Granius,

VVatch you his hap vnlesse you change your words, Pompey now please me Pompey now graunt my sute.

Pompey: Lictors proclaime this our vndaunted doome, we will that Marius and his wretched fonnes, His friends Sulpitius, Claudius and the rest Beheld for traytors, and acquit the men That shall endanger there vnluckie liues, And henceforth Tribunes name and state shall cease, Graue Senators how like you this decree?

Lepidus: Euen as our Confulls wish, so let it be. Scilla: Then Lepidus all friends in faith for me, So leaue I Rome to Pompey and my friends, Resolud to manage those our Asian warres, Frolike braue Souldiers wee must soote it now, Lucretius you shall bide the brunt with me, Pompey farewell, and sarewell Lepidus.

C₂

Marke

The true Tragedies of

Marke Anthony I leave thee to thy books,
study for Rome and scillas Royaltie.
But by my fword I wrong this graybeards head,
Goe firra place it on the Capitoll:
A iust promotion fit for scillaes foe.
Lordings farewell, come fouldiers let vs goe. Exit.
Pompey: scilla farewell and happy be thy chaunce,
VVhose warre both Rome and Romaines must advance.

Exeunt senators.

Enter the Magistrates of Minturnum with Marius very melancholie, Lucius Fauorinus, Pausanius with some attendants.

Pausanius: My Lord the course of your vnstaied fate, Made weake through that your late vnhappie fight, VVithdrawes our wills that faine would worke your weale: For long experience and the change of times, The innocent suppressions of the iust In leaning to forsaken mens reliefe, Doth make vs seare lest our vnhappie towne, should perish through the angrie Romaines sword.

Marius: Lords of Minturnum when I shapd my course, To slie the danger of pursuing death, I left my friends, and all alone attaind (In hope of succors) to this little towne, Relying on your curtesies and truth.

VVhat soolish feare doth then amaze you thus?

Fauorinus: O Marius, thou thy self, thy sonne, thy friends,

Are banished and exiles out of Rome,
Proclaimd for traitors, rest of your estates,
Adiudgde to death with certaine warrantize.
should then so small a towne my Lord as this,
Hazard their fortunes to supplie your wants?

Marius: VVhy Citizens, and what is Marius? I tell you not so base as to dispaire, Yea able to withstand ingratitudes.

Tell

Tell me of foolish lawes decreede at Rome, To please the angrie humors of my foe: Beleeue me Lords I know and am affurde, That magnanimitie can neuer seare, And fortitude so conquer silly sate, As scilla when he hopes to haue my head, May hap ere long on sodaine lose his owne.

Pausanius: A hope beseeming Marius, but I feare, Too strange to haue a short and good euent.

Marius: VVhy fir Pausanius haue not you beheld, Campania plaines fulfild with greater foes, Than is that wanton milke-sop natures scorne. Base minded men to liue in persect hope, VVhose thoughts are shut within your cottage eues, Resuse not Marius that must fauour you: For these are parts of vnaduised men, VVith present seare to lose a persect friend, That can, will, may controwle, commaund, subdue, That brauing boy that thus bewitcheth you.

Fauorinus: How gladly would we fuccour you my Lord, But that we feare.

Marius: VVhat? the Moone-shine in the water. Thou wretched stepdame of my fickle state, Are these the guerdons of the greatest minds, To make them hope and yet betray their hap, To make them clime to ouerthrow them straight? Accurst thy wreake, thy wrath, thy bale, thy wheele, That makst me sigh the sorrowes that I feele. Vntroden paths my seete shall rather trace, Than wrest my succours from inconstant hands. Rebounding Rocks shall rather ring my ruth, Than these Campanian piles where terrors bide. And nature that hath lift my throne so hie, Shall witnes Marius triumphs if he die. But shee that gaue the Listors rod and axe, To wait my sixe times Consulship in Rome,

Will

C 3

will not pursue where erft she flattered so, Minturnum then farewell for I must goe, But thinke for to repent you of your no.

Pausa: Nay stay my Lord and daine in private here, To waight a message of more better worth, Your age and travels must have some releese, And be not wroth, for greater men than we Haue seared Rome and Romaine tirranie.

Marius: You talke it now like men confirmde in faith, well let me trie the fruits of your discourse, For care my minde and paine my bodie wrongs.

Pausanius: Then Fauorinus shut his Lordship vp, within some secret chamber in the state, Meane while we will consult to keepe him safe, And worke some secret meanes for his supplie.

Marius: Be trustie Lords, if not I can but die. Exit Ma. Pausanius: Poore haples Romaine, little wottest thou, The wearie end of thine oppressed life.

Lucius: Why my Paufanius, what imports these words? Paufanius: Oh Lucius age hath printed in my thoughts, A memorie of many troubles past,
The greatest townes and Lords of Asia,
Haue stood on tickle tearmes through simple truth,
The Rhodian records well can witnes this.
Then to preuent our meanes of ouerthrow,
Finde out some stranger that may sodainely,
Enter the chamber where as Marius lies,
And cut him short, the present of whose head
Shall make the Romaines praise vs for our truth,
And Scilla prest to graunt vs priuiledge.

Lucius: A barbarous act to wrong the men that trust.

Pausanius: In Countries cause in instice proueth inst.

Come Lucius let not sillie thought of right,

Subject our Citie to the Romaines might:

For why you know in Marius onely end,

Rome will reward and scilla will be frend,

Lucius.

Lucius: Yet all successions will vs discommend. Exeunt. Enter Marius the younger: Cethegus: Lectorius with other Romaine Lords and souldiers.

Young Marius: The wayward Ladie of this wicked world. That leads in luckles triumph wretched men, My Romaine friends hath forced our defires, And framde our minds to brooke too base reliefe. VVhat land or Libian defert is vnfought, To finde my father Marius and your friend: Yea they whom true relent could neuer touch. These fierce Numidians hearing our mishaps, VVeepe flouds of mone to waile our wretched fates. Thus we that erst with terrors did attaint, The Bactrian bounds and in our Romaine warres, Enforst the barbarous borderers of the Alpes, To tremble with the terrors of our looks. Now flie poore men affrighted with our harmes, Seeking amidst the desert rocks and dens, For him that whilom in our Capitoll, Euen with a becke commaunded Asia. Thou wofull fonne of fuch a famous man, Vnsheath thy sword, conduct these warlike men To Rome, vnhappie Mistris of our harmes: And there fince tyrants powre hath thee opprest, And robd thee of thy father, friends and all, So die vndaunted, killing of thy foes, That were the offspring of these wretched woes.

Lectorius: VVhy how now Marius, will you mate vs thus, That with content aduenture for your loue? VVhy Noble youth resolue yourselfe on this, That sonne and father both haue friends in Rome That seeke olde Marius rest and your reliefe.

Marius: Lectorius, friends are geason now adaies, And grow to sume before they tast the fire: Aduersities bereauing mans auailes, They slie like seathers dallying in the winde,

They

They rise like bubbles in a stormie raine, Swelling in words and slying faith and deedes.

Cethegus: How fortunate art thou my louely Lord, That in thy youth maift reape the fruits of age, And having loft occasions hold-fast now, Maist learne hereaster how to entertaine her well: But sodaine hopes doo swarme about my hart, Be merry Romaines see where from the Coast, A wearie messenger doth poast him fast.

Enter Cinnas slaue with a letter inclosed posting in hast.

Lectorius: It should be Cinnas slaue or els I erre, For in his forhead I behold the scar.

Wherewith he marketh still his barbarous swaines.

Marius: Oh stay him good Lectorius for me seeme, His great post hast some pleasure should present.

Lectorius: Sirra art thou of Rome?

Slaue: Perhaps Sir no?

Lectorius: VVithout perhaps say Sirra is it so? Slaue: This is Lectorius Marius friend I trow,

Yet were I best to learne the certainetie, Lest some dissembling soes should me discry.

Marius: Sirra leaue off this foolish dalliance, Lest with my sword I wake you from your trance.

flaue: Oh happie man, Oh labours well atchieude, How hath this chance my wearie lims reuiude:

Oh Noble Marius, Oh Princelie Marius.

Marius: what meanes this Pefant by his great reioice. flaue: Oh worthy Romaine, many months haue past, Since Cinna now the Consul and my Lord, Hath sent me forth to seeke thy friends and thee: All Libia with out Romaine Presidents, Numidia full of vnsrequented waies, These wearie limbs haue troad to seeke you out, And now occasion pitying of my paines, I late arriude vpon this wished shore, Found out a Sailer borne in Capua,

That

That told me how your Lordship past this way.

Marius: A happie labor worthie some reward.

How fares thy master? whats the newes at Rome?

Slaue. Pull out the pike from off this iauelin top,
And there are tidings for these Lords and thee.

Marius: A pollicie beseeming Cynna well:

Lectorius read, and breake these letters vp.

Letters. To his honourable frend Marius the yonger greeting.

REing Consull (for the welfare both of father and sonne, with other thy accomplices) I have under an honest policie since my instalment in the Consulship, caused all Scillas frauds that were indifferent with the other neighbring Cities to reuolt: Octauius my fellow Consult with the rest of the Senatemistrusting me, and hearing how I fought to vnite the old Citizens with the new, hath wrought much trouble, but to no effect. I hope the fouldiers of Capua shall follow our faction, for Scilla hearing of these hurly-burlies is hasting homeward verie fortunate in his warres against Mithridates. And it is to be feared, that some of his frends here have certified him of my proceedings, and purpose to restoreyou. Cethegus and Lectorius I heare say are with you, Censorinus and Albinouanus will shortly visit you. Therefore haft and seeke out your father, who is now as I heare about Minturnum. Leuie what power you can with all expedition, and stay not. Rome the 5. Kalends of December.

Your vnfained frend, Cinna Confull.

Marius: Yea Fortune, shall yong Marius clime aloft, Then woe to my repining foes in Rome, And if I liue (sweete Queene of change) thy shrines, Shall shine with beautie midst the Capitoll,

Lecto-

Lectorius, tell me what were best be done.

Lector: To fea my Lord, feeke your warlike Sire, Send backe this pefant with your full pretence, And thinke alreadie that our paines haue end, Since Cynna with his followers is your frend.

Marius: Yea Romanes we will furrow through the fome Of swelling flouds, and to the facred Twins Make facrifice to shield our ships from stormes. Follow me Lords, come gentle messenger, Thou shalt have gold and glorie for thy paines. Exeunt.

Finis secundi Acti.



Actus tertius. Scena prima.

Enter Cynna, Octavius, Anthonius, Lictors, Citizens.

Cyn: VPbraiding Senators bewitcht with wit,
That terme true iustice innovation:
You ministers of Scillas mad conceipts,
Will Consults thinke you stoope to your controules?
These yonger Citizens, my fellow Lords,
Bound to maintaine both Marius and his sonne,

Craue

Craue but their due, and will be held as good
For priuiledge, as those of elder age:
For they are men conformd to feats of armes,
That haue both wit and courage to commaund.
These fauorites of Octauius, what with age
And palsies shake their iauelins in their hands,
Like hartlesse men attainted all with feare:
And should they then ouer-top the youth.
No, nor this Confull, nor Marke Anthonie,
Shall make my followers faint, or loose their right,
But I will haue them equall with the best.

M. An: Whythen the Senates name (whose reuerent rule Hath blazd our vertues midst the Westerne Ile) Must be obscurde by Cynnas forced powre. O Citizens, are lawes of Countrey left? Is instice banisht from this Capitol!? Must we poore fathers see your trooping bands Enter the facred Synode of this state. Oh brutish fond presumptions of this age, Rome would the mischieses might obscure my life, So I might counfaile Confulls to be wife. VVhy Countri-men wherein confifts this strife? Forfooth the yonger Citizens will rule, The old mens heads are dull and addle now: And in elections youth will beare the fway? O Cynna, see I not the wofull fruits Of these ambitious stratagems begun, Each flattring tongue that dallieth prettie words, Shall change our fortunes and our states at once. Had I ten thousand tongues to talke the care. So manie eyes to weepe their wofull misse, So manie pennes to write these manie wrongs: My tongue your thoughts, my eyes your teares shuld moue, My pen your paines by reasons should approue.

Cynna: VVhy Anthonie, seale vp those sugred lips, For I will bring my purpose to effect.

D 2 Anth:

Anth: Doth Cynna like to interrupt me then? Cynna: I Cynna fir, will interrupt you now. I tell thee Marke, old Marius is at hand. The verie patron of this happie law. VVho will reuenge thy cunning eloquence.

Ma. An: I talke not I to please or him or thee, But what I speake, I thinke and practise too: Twere better Scilla learnt to mend in Rome, Than Marius come to tyrannize in Rome.

Octa: Nay Marius shall not tyrannize in Rome. Old Citizens, as Scilla late ordaind, King Tullius lawes shall take their full effect, The best and aged men shall in their choice. Both beare the day and firme election.

Cynna: Oh braue Octauius you will beard me then. The elder Confull and old Marius frend, And these Italian freemen must be wrongd. First shall the frute of all thine honors faile, And this my ponyard shall dispatch thy life. Lepid. Such insolence was neuer seene in Rome:

Nought wanteth here but name to make a King. Octa: Strike villaine if thou lift, for I am prest, To make as deepe a furrow in thy brest.

Yong Cit: The yong mens voices shal prevaile my lords. Old Cit: And we will firme our honors by our blouds. Thunder.

Anth: O false ambitious pride in young and old: Harke how the heavens our follies hath contrould. Old Cit: What shall we yeeld for this religious feare? Anth: If not religious feare, what may represse These wicked passions, wretched Citizens. O Rome, poore Rome, vnmeet for these misdeedes, I fee contempt of heavens will breed a crosse: Sweete Cynna gouerne rage with reuerence.

Thunder.

O fellow Citizens, be more aduifde.

Lepid.

Lepid. VVe charge you Confulls now diffolue the Court The Gods contemne this brawle and civill iarres.

Oct: We will submit our honors to their wills:

You ancient Citizens come follow mee.

Exit Octavius, with him Anthonie & Lepidus.

Cynna: High Ioue himselfe hath done too much for thee, Els should this blade abate thy royaltie.

VVell yong Italian Citizens take hart,
He is at hand that will maintaine your right:
That entring in these fatall gates of Rome,
Shall make them tremble that disturbe you now.

You of Preneste and of Formiæ,
VVith other neighbring Cities in Campania,
Prepare to entertaine and succor Marius.

Citizen: For him we liue, for him we meane to die. Exe.

Enter old Marius with his keeper, & two fouldiers.

Marius: Haue these Minturnians then so cruelly,

Prefumd so great iniustice gainst their frends?

Iailer: I Marius, all our Nobles haue decreed

To fend thy head a present vnto Rome.

Marius: A Tantals present it will proue my frend,

VVhich with a little smarting stresse will end Old Marius life, when Rome it selfe at last,

Shall rue my losse, and then reuenge my death.

But tell me Iailer, couldst thou be content,

In being Marius for to brooke this wrong.

Iailer: The high estate your Lordship once did wield, The manie frends that fawnd when fortune smild,

Your great promotions, and your mightie welth:

These (were I Marius) would amate me so,

As losse of them would vexe me more than death.

Marius: Is Lordship then so great a blisse my frend?

Failer: No title may compare with princely rule.

Marius: Are frends fo faithfull pledges of delight?

D 3

Iailer: VVhat better comforts than are faithfull frends? Marius: Is welth a meane to lengthen liues content? Iai. VVhere great possessions bide, what care can tutch? Marius: These stales of fortune are the common plagues That still missead the thoughts of simple men. The shepheard swaine that midst his country cote, Deludes his broken flumbers by his toyle. Thinkes Lordship sweete, where care with lordship dwells The truftfull man that builds on trothles vowes, VVhose simple thoughts are crost with scornfull wayes, Together weepes the loffe of welth and frend: So Lordship, frends, welth, spring and perish fast, VVhere death alone yeelds happie life at last. O gentle gouernor of my contents, Thou facred chieftaine of our Capitoll, VVho in thy christall orbes with glorious gleames, Lendst lookes of pitie mixt with maiestie, See wofull Marius carefull for his fonne, Carelesse of lordship, welth or worldly meanes, Content to liue, yet liuing still to die: VVhose nerues and veynes, whose sinewes by the sword Must loose their workings through distempering stroake: But yet whose minde in spight of fate and all, Shall liue by fame although the bodie fall.

Iail: VVhy mourneth Marius this recurelesse chance?

Mar: I prethee Iailer wouldst thou gladly die?

Iail: If needes, I would.

Mar: Yet were you loath to trie.

Iail: VVhy noble Lord, when goods, frends, fortune faile VVhat more than death might wofull man auaile?

Mar: VVho calls for death (my frend) for all his fcornes, VVith Aefops flaue will leaue his bush of thornes. But fince these traitrous Lords will haue my head, Their Lordships here vpon this homely bed, Shall finde me sleeping, breathing forth my breath, Till they their shame, and I my same attaine by death.

Liue

Liue gentle Marius to reuenge my wrong, And firrha fee they stay not ouer-long. For he that earst hath conquered kingdomes many, Disdaines in death to be subdude by anie.

He lies downe.

Enter Lucius Fauorinus, Pausanius, with Pedro, a French-man.

Iail: The most vindanted words that euer were. The mightie thoughts of his imperious minde, Do wound my hart with terror and remorfe.

Pauf: Tis desperate, not persect noblenes. For to a man that is preparde to die, The heart should rent, the sleepe should leave the eye: But say Pedro, will you doo the deed?

Pedr: Mon monfieurs per la fang dieu, mee will make a trou so large in ce belly, dat he sal cry hough come vne porceau. Featre de lay, il a true me fadre, hee kill my modre. Faith a my trote mon espee: fera le say dun soldat, Sau, sau, Ieieuera, come il sounta pary, me will make a spitch-cocke of his persona.

Fauor: If he have flaine thy father and thy frends, The greater honor shall betide the deed: For to revenge on righteous estimate, Befeemes the honor of a French mans name.

Pedro: Mes messiers, de fault auoir argent, me no point de argent, no point kill Marius.

Paus: Thou shalt haue forty crowns, will that content thee? Pedro: Quarante escus, per le pied de Madam, me giue more dan soure to se prettie damosele, dat haue le dulces tettinos. le leures cymbrines. Oh they be sines.

Fauorinus: Great is the hire and little is the paine, Make therefore quicke dispatch, and looke for gaine. See where he lies in drawing on his death,

VVhofe

VVhose eies by gentle slumber sealed vp, Present no dreadfull visions to his hart.

Pedro: Bien monsieur, le demourera content. Maries tu es mort. Speake dy preres in dy sleepe, for me sall cut off your head from your espaules before you wake. Qui es stia, what kinde a man be dis.

Fauor: VVhy what delaies are these, why gaze ye thus? Pedr: Notre dame, Iesu estiene, oh my siniors der be a great diable in ce eies, qui dart de flame, and with de voice d'un beare, cries out, Villaine dare you kill Marius. Ie tremble: aida me siniors, autrement I shall be murdred.

Pauf. VVhat fodaine madnes daunts this stranger thus? Pedro: Oh me no can kill Marius, me no dare kill Marius: adieu messiers, me be dead si ie touche Marius, Marius est vne diable. Iesu Maria saua moy. Exit fugiens.

Pauf. VVhat furie haunts this wretch on sodaine thus?

Fauor: Ah my Paufanius I haue often heard, That yonder Marius in his infancie

VVas borne to greater fortunes than we deeme:

For being scarce from out his cradle crept, And sporting pretely with his compeeres, On sodaine seuen yong Eagles soard amaine,

And kindly pearcht vpon his tender lap.

His parents wondring at this strange euent, Tooke counsaile of the Southsaiers in this,

VVho told them that these seuen-fold Eagles slight,

Forefigured his feuen times Confulship:

And we our felues (except bewitcht with pride)

Haue seene him fixe times in the Capitoll

Accompanyd with rods and axes too.

And some divine instinct so present mee,

That fore I tremble till I fet him free.

Paus: The like affaults attaint my wandring minde. Seeing our bootlesse warre with matchlesse fate,

Let vs intreat him to forfake our towne, So shall we gaine a frend of Rome and him:

Marius

Marius awaketh.

But marke how happely he doth awake.

Mar: What, breath I yet pore man, with mounting fighs Choaking the rivers of my reftlesse eies? Or is their rage restraind with matchlesse ruth? See how amazd these angrie Lords behold The poore confused lookes of wretched Marius.

Minturnians why delaies your headsman thus

To finish vp this ruthfull tragedie?

Fauorinus: Far be it Marius from our thoughts or hands To wrong the man protected by the Gods:

Liue happie (Marius) fo thou leaue our towne.

Marius: And must I wrestle once againe with sate?

Or will these Princes dally with mine age?

Pausan: No matchles Romane, thine approued minde That earst hath altred our ambitious wrong Must flourish still, and we thy seruants live To see thy glories like the swelling tides Exceed the bounds of Fate and Romane rule. Yet leave vs Lord, and seeke some safer shed,

Where more fecure thou maift preuent mishaps:

For great pursuits and troubles thee awaite.

Marius: Ye piteous powres that with fuccesfull hopes, And gentle counsailes thwart my deepe dispaires:
Olde Marius to your mercies recommends
His hap, his life, his hazard and his sonne.
Minturnians, I will hence, and you shall flie
Occasions of those troubles you expect.
Dreame not on dangers that haue saud my life:
Lordings adieu, from walls to woods I wend,
To hills, dales, rockes, my wrong for to commend. Exit.

Fauor: Fortune vouchsafe thy manie cares to end. Exit.

E Actus



Actus tertius.

Enter Scilla in triumphin his chare triumphant of gold, drawen by foure Moores, before the chariot: his colours, his creft, his captaines, his prisoners: Arcathius Mithridates son, Aristion, Archelaus, bearing crownes of gold, and manacled. After the chariot, his souldiers bands, Basillus, Lucretius, Lucullus: besides prisoners of divers Nations, and sundry disguises.

Cilla: You men of Rome, my fellow mates in Armes, VVhose three yeares prowesse, pollicie, and warre, One hundreth three score thousand men at Armes Hath ouerthrowne and murthered in the field: VVhose valours to the Empire hath restorde, All Grecia, Asia, and Ionia. VVith Macedonia subject to our foe: You fee the froward customes of our state. VVho measuring not our many toiles abroad, Sit in their Cells imagining our harmes, Replenishing our Romaine friends with feare. Yea, Scilla worthy friends, whose fortunes, toiles, And stratagems these strangers may report, Is by false Cynna and his factious friends. Reuilde, condemnde, and crost without a cause. Yea (Romaines) Marius must returne to Rome, Of purpose to vpbraid your Generall. But this vndaunted minde that neuer droopt: This forward bodie formd to fuffer toile, Shall hast to Rome where euerie foe shall rue, The rash disgrace both of my selfe and you:

Lu.

Lucretius: And may it be that those seditious braines, Imagine these presumptuous purposes?

Scilla: And may it be? why man and wilt thou doubt, VVhere Scilla daines these dangers to auerre? Sirrha except not so, misdoubt not so, See here Ancharius letters reade the lines, And say Lucretius that I fauour thee,

Read the letters and deliver them.

Lucr: The case conceald hath moued the more misdoubt, Yet pardon my presumptions worthy Scilla, That to my griese haue read these hideous harmes.

That darest but suspect thy Generall.

Scilla: Tut my Lucretius, fortunes ball is toft, To forme the storie of my fatall powre: Rome shall repent, babe, mother, shall repent, Aire weeping clowdie forrowes shall repent, vvind breathing many fighings shall repent To fee those stormes concealed in my brest, Reflect the hideous flames of their vnrest: But words are vaine, and cannot quell our wrongs, Briefe periods ferue for them that needs must post it. Lucullus fince occasion calls me hence. And all our Romaine senate thinke it meete. That thou purfue the warres I have begun, As by their letters I am certified, I leave thee Fimbrias Legions to conduct, vvith this prouiso, that in ruling still, You thinke on Scilla and his curtefies.

Lucullus: The waightie charge of this continued warre, Though strange it seeme, and ouer great to wield, I will accept if so the Armie please.

Souldiers: Happie & fortunate be Lucullus our Generall. Scilla: If he be Scillas friend, els not at all: For otherwise the man were ill bested, That gaining glories straight should lose his head. But souldiers since I needly must to Rome,

E 2 Bafillus

Bafillus vertues shall haue recompence.

Lo here the wreath Valerius for thy paines,

VVho first didst enter Archilous trench:

This pledge of vertue sirrha shall approue,

Thy vertues, and confirme me in thy loue.

Bafillus: Happie be Scilla, if no foe to Rome.

Scilla: I like no iffs from fuch a fimple groome,
I will be happie in despite of state,
And why? because I neuer seared fate.
But come Arcathius for your fathers sake,
Enioyne your sellow Princes to their taskes,
And helpe to succour these my wearie bones.
Tut blush not man, a greater state than thou,
Shall pleasure Scilla in more baser sort.
Aristion is a iolly timberd man,
Fit to conduct the chariot of a King.
VVhy be not squeamish, for it shall goe hard,

But I will giue you all a great reward.

Arcath: Humbled by fate like wretched men we yeeld

Scilla: Arcathius these are fortunes of the field. Beleeue me these braue Captyues draw by art, And I will thinke vpon their good desart. But stay you strangers, and respect my words, Fond hartles men, what folly haue I seene: For seare of death can Princes entertaine Such bastard thoughts, that now from glorious armes Vouchsafe to draw like oxen in a plough. Arcathius I am sure Mithridates VVIII hardly brooke the scandall of his name: Twere better in Picæo to haue died Aristion, than amidst our legions thus to draw.

Aristion: I tell thee Scilla, captiues haue no choice,

And death is dreadfull to a caytiue man.

Scilla: In such impersect mettals as is yours. But Romanes that are still allurde by same, Chuse rather death than blemish of their name,

But

But I have hast, and therefore will reward you. Goe souldiers, with as quicke dispatch as may be, Hasten their death, and bring them to their end, And say in this that Scilla is your frend.

Arcathius: Oh ransome thou our liues sweet conqueror.

Scilla: Fie soolish men, why flie you happines,
Desire you still to lead a seruile life.
Dare you not buy delights with little paines.

VVell, for thy fathers sake Arcathius,
I will preferre thy triumphs with the rest.
Goe take them hence, and when we meete in hell,
Then tell me Princes if I did not well.

Exeunt milites.

Lucullus, thus these mightie soes are downe, Now striue thou for the king of Pontus crowne. I will to Rome, goe thou, and with thy traine, Pursue Mithridates till he be slaine.

Lucul: VVith fortunes help, go calme thy countries woes VVhilft I with these seeke out our mightie foes.

Enter Marius folus from the Numidian mountaines, feeding on rootes.

Mar: pat: Thou that hast walkt with troops of flocking Now wandrest midst the laborynth of woes, (frends, Thy best repast with manie sighing ends, And none but fortune all these mischiefes knowes. Like to these stretching mountaines clad with snow, No fun-shine of content my thoughts approcheth: High fpyre their tops, my hopes no height do know, But mount so high as time their tract reprocheth: They finde their fpring, where winter wrongs my minde: They weepe their brookes, I wast my cheekes with teares. Oh foolish fate, too froward and vnkinde, Mountaines have peace, where mournfull be my yeres: Yet high as they my thoughts fome hopes would borrow, E 3 But

But when I count the evening end with forrow. Death in Minturnum threatned Marius head. Hunger in these Numidian mountaines dwells: Thus with preuention having mischiefe fled, Old Marius findes a world of manie hells. Such as poore simple wits have oft repinde, But I will quell by vertues of the minde. Long yeres misspent in manie luckles chances, Thoughts full of wroth, yet little worth fucceeding, These are the meanes for those whom sate advances: But I, whose wounds are fresh, my hart still bleeding. Liues to intreate this bleffed boone from fate. That I might die with griefe to liue in state. Sixe hundreth fonnes with folitarie walkes. I still have fought for to delude my paine. And frendly Eccho answering to my talkes, Rebounds the accent of my ruth againe: She (curteous Nymph) the wofull Romane pleaseth, Els no conforts but beasts my paines appeaseth. Each day she answeres, in your neighbring mountaine, I doo expect reporting of my forrow, Whilst listing vp her lockes from out the fountaine, She answereth to my questions even and morrow: Whose fweete rebounds my forrowes to remoue, To please my thoughts I meane for to approue. Sweet Nymph draw nere thou kind & gentle Eccho. Eccho. VVhat help to ease my wearie paines haue I? I. griefes. VVhat comfort in diffres to calme my griefes? Sweet Nymph these griefes are growne before I thought so? I thought so. Thus Marius lives disdaind of all the Gods. O ods. VVith deepe dispaire late ouertaken wholy. O lv. And wil the heavns be neuer wel appeared? appeased. VVhat meane haue they left me to cure my fmart? art.

Nought better fits old Marius mind then war,

Then full of hope fay Eccho, shall I goe?

then war.

goe. Is

Is anie better fortune then at hand.

Then farewell Eccho, gentle Nymph farewel.
Oh pleasing folly to a pensiue man.
VVell I will rest fast by this shadie tree.
VVaiting the end that fate allotteth mee.

fit downe.

Enter Marius the fonne, Albinouanus, Cethegus, Lectorius, with fouldiers.

Marius: My countrimen and fauorites of Rome, This melancholy defart where we meete, Resembleth well yong Marius restles thoughts. Here dreadfull silence, solitarie caues, No chirping birds with solace singing sweetlie, Are harbored for delight: but from the oake Leaueles and saples through decaying age, The scritch-owle chants her satall boding layes. VVithin my brest, care, danger, sorrow dwells, Hope and reuenge sit hammering in my hart, The balefull babes of angrie Nemess Dispearse their surious sires vpon my soule.

Lector: Fie Marius, are you discontented still, VVhen as occasion fauoreth your desire? Are not these noble Romanes come from Rome? Hath not the state recald your father home?

Marius: And what of this, what profit may I reape, That want my father to conduct vs home.

Lector: My Lord, take hart, no doubt this stormie slawe That Neptune sent to cast vs on this shore. Shall end these discontentments at the last.

Mar: pat: VVhom see mine eyes, what is not yon my son?
Mar: iu: vvhat solitarie father walketh there?
Mar: pa: It is my sonne, these are my frends I see:
vvhat haue forepining cares, so changed mee?
Or are my lookes, distempred through the paines
And agonies that issue from my hart?

Fie

Fie Marius, frolicke man, thou must to Rome, There to reuenge thy wrongs and waight thy tombe.

Marius iu: Now fortune frowne, & palter if thou please, Romanes behold my father and your frend.
Oh father.

Marius pa: Marius thou art fitly met:

Albinouanus and my other frends,

VVhat newes at Rome? what fortune brought you hither?

Albino: My Lord, the Confull Cynna hath reftord The doubtfull course of your betrayed state, And waits you prresent swift approach to Rome, Your soe man Scilla poasteth verie saft,

VVith good fuccesse from Pontus to preuent Your speedie entrance into Italy.

The neighbring Cities are your verie frends, Nought rests my Lord, but you depart from hence.

Mar: iu: How manie desart waies hath Marius sought, How manie Cities haue I visited.

To finde my father, and releeue his wants?

Marius pat: My sonne, I quite thy trauells with my loue,

And Lords and Citizens we will to Rome, And ioyne with Cynna haue your shipping here? VVhat are these souldiers bent to die with mee?

Soul: Content to pledge our lives for Marius.

Lect: My Lord, here in the next adioyning port,

Our ships are rigd and readie for to faile.

Marius pa: Then let vs faile vnto Hetruria, And cause our frends the Germanes to reuolt, And get some Tuscans to increase our power. Deserts sarewell come Romanes let vs goe,

A scourge for Rome that hath deprest vs so.

Exeunt.



Actus

Actus quartus. Scena prima.

Enter Marke Anthonie, Lepidus, Octauius, Flaccus, Senators.

Octa. W Hat helpes my Lords to ouerhale these cares? What meanes or motions may these mischiess You see how Cynna that should succor Rome, (end? Hath leuied armes to bring a traitor in. O worthlesse traitor, woe to thine and thee, That thus disquieteth both Rome and vs.

Anth: Octavius these are scourges for our sinnes, These are but ministers to heape our plagues: These mutinies are gentle meanes and waies, VVhereby the heavns our heavie errors charmes. Then with content and humbled eyes behold The christall shining globe of glorious Ioue: And since we perish through our owne misseeds Go let vs flourish in our frutefull praiers.

Lepid: Midst these confusions mighty men of Rome, VVhy wast we out these troubles all in words, VVeepe not your harmes, but wend we straight to armes, Loe Distia spoyld, see Marius at our gate: And shall we die like milksops dreaming thus?

OEla: A bootles warre to fee our countrey spoild.

Lep: Fruteles is dalliance whereas dangers bee.

Anth: My Lord, may courage wait on conquered men?

Lep: I euen in death most courage doth appeare.

Octa: Then waiting death I meane to feate me here, Hoping that Confulls name and feare of lawes, Shall instific my conscience and my cause.

Enter a messenger.

Now

Now firrha, what confused lookes are these, VVhat tidings bringest thou of dreriment?

Messer: My Lords, the Consull Cynna with his frends Haue let in Marius by Via Appia,

VVhose fouldiers wast and murther all they meete,

VVho with the Confull and his other frends

VVith expedition hasteth to this place.

Anth: Then to the downfall of my happines,
Then to the ruine of this Citie Rome.
But if mine inward ruth were laid in fight,
My streames of teares should drowne my foes despight.

Octa: Courage Lord Anthony, if Fortune please, She will and can these troubles soone appease. But if her backward frownes approch vs nie, Resolue with vs with honor for to die.

Lep: No storme of fate shall bring my sorrowes downe, But if that Fortune list, why let her frowne.

Anth: VVhere state's opprest by cruell tyrants bee, Old Anthony, there is no place for thee.

Drum strike within:

Harke, by this thundring noyfe of threatning drums, Marius with all his faction hether comes.

Enter Marius, his Sonne, Cynna, Cethegus, Lectorius with fouldiers: vpon fight of whom Marke Anthony prefently flies.

Octa: Then like a traitor he shall know ere long, In leuying armes he doth his countrey wrong.

Marius pa: And haue we got the goale of honor now, And in despight of Consulls entred Rome? Then rouze thee Marius, leaue thy ruthfull thoughts: And for thy manie toiles and cares sustaind, Afflict thy foes with twice as many paines. Goe souldiers seeke out Bebius and his srends, Attilius, Munitorius with the rest, Cut off their heads, for they did crosse me once: And if your care can compasse my decree.

Remem

Remember that same fugitive Marke Anthony. VVhose fatall end shall be my frutefull peace. I tell thee Cynna, nature armeth beafts With iust reuenge, and lendeth in their kindes Sufficient warlike weapons of defence: If then by nature beafts reuenge their wrong, Both heavens and nature grant me vengeance now. Yet whilft I live and fucke this fubtill aire That lendeth breathing coolenes to my lights, The register of all thy righteous acts. Thy paines, thy toiles, thy trauells for my fake. Shall dwell by kinde impressions in my hart. And I with linkes of true vnfained lone VVill locke these Romane fauorites in my brest. And liue to hazard life for their releefe.

Cyn: My Lord, your fafe and fwift returne to Rome. Makes Cynna fortunate and well appaid, Who through the false suggestions of my foes, VVas made a coffer of a Confull here: Lo where he fits commanding in his through That wronged Marius, me, and all these Lords.

Mar: iu: To quite his loue, Cynna let me alone. How fare these Lords that lumping pouting proud Imagine how to quell me with their lookes. No welcome firs, is Marius thought fo base? VVhy stand you looking babies in my face? VVho welcomes mee, him Marius makes his frend: VVho lowres on mee, him Marius meanes to end.

Flaccus: Happie and fortunate thy returne to Rome. Lepidus: And long Marius liue with fame in Rome. Marius: I thanke you curteous Lords that are so kinde. Mar: iu: But why endures your Grace that brauing mate

To fit and face vs in his roabes of state.

Mar: pa: My sonne he is a Confull at the least. And grauitie becomes Octavius best.

> F 2 But

But Cynna would in yonder emptie feat, You would for Marius freedome once intreate, Cynna presseth vp, and Octavius staieth him.

Octa: Auant thou traitor, proud and insolent, How darest thou presse nere civil government.

Mar: VVhy Master Consult, are you growne so hot? Ile haue a present cooling card for you:
Be therefore well aduisde, and moue me not:
For though by you I was exilde from Rome,
And in the desart from a Princes seate
Lest to bewaile ingratitudes of Rome.
Though I haue knowne your thirstie throates haue longd
To baine their selues in my distilling blood.
Yet Marius Sirs, hath pitie ioynd with powre:
Loe here the Imperiall Ensigne which I wield,

That waueth mercie to my wishers well: And more see here the dangerous trote of warre,

That at the point is steeld with ghastly death.

Octa: Thou exile, threatnest thou a Consult then?

Lictors, goe draw him hence: such brauing mates,

Are not to boast their armes in quiet states.

Marius: Go draw me hence. VVhat no relent Octauius?

Mar: iu: My Lord what hart indurate with reuenge, Could leave this lossell, threatning murther thus? Vouchsafe me leave to taint that traitors seate VVith flowing streames of his contagious blood.

OEa: The fathers fonne, I know him by his talke, That scolds in words when fingers cannot walke. But Ioue I hope will one day send to Rome The blessed Patron of this Monarchie, VVho will reuenge iniustice by his sword.

Cynna: Such brauing hopes, such cursed arguments, So strict command, such arrogant controwles. Suffer me Marius, that am Consull now, To doo thee iustice, and consound the wretch.

Mar: pat: Cynna, you know I am a private man,

That

That still submit my censures to your will.

Cynna: Then fouldiers draw this traitor from the throne,

And let him die, for Cynna wills it fo.

Mar: iu: I now my Cynna, noble Confull speakes,

Octavius, your checkes shall cost you deare.

Octa: And let me die for Cynna wills it fo? Is then the reuerence of this robe contemnnd? Are these associates of so small regard? VVhy then Octauius willingly consents, To entertaine the sentence of his death. But let the proudest traitor worke his will, I seare no strokes, but here will sit me still. Since justice sleepes, since tyrants raigne in Rome.

octauius longs for death to die for Rome.

Cyn: Then strike him where he sits, then hale him hence.

A souldier stabs him, he is caried away.

Octa: Heauens punish Cynnas pride and thy offence.

Cynna: Now is he falne that threatned Marius,

Now will I fit and plead for Marius.

Mar: pat: Thou dooft me iuftice Cynna, for you fee These peeres of Rome haue late exiled mee.

Lepid: Your Lordship doth iniustice to accuse Those who in your behalfe did not offend.

Flace. VVe grieue to fee the aged Marius Stand like a private man in view of Rome.

Cyn: Then bid him fit, and loe an emptie place, Reuoke his exile, firme his gouernment,

And so preuent your farther detriment.

Lepid: VVe will accompt both Marius and his frends, His fonne and all his followers free in Rome: And fince we fee the dangerous times at hand, And here of Scillas confidence and haft, And know his hate and rancor to these Lords,

And him create for Confull to preuent The policies of Scilla and his frends.

Cyn: Then both confirmd by state and full consent,

F 3 That

The rods and axe to Marius I present, And here inuest thee with the Consulls pall.

Flaccus: Long, fortunate and happie life betide

Old Marius in his feuenfold Confulship.

Mar: iu: And so let Marius liue and gouerne Rome,

As curfed Scilla neuer looke on Rome.

Marius pat: Then placed in Consuls throne, you Romane
He takes his feate. (states

Recald from banishment by your decrees,
Enstald in this imperial seate to rule,
Old Marius thankes his frends and fauorites:
From whom this finall fauor he requires,
That seeing Scilla by his murthrous blade
Brought fierce seditions first to head in Rome,
And forced lawes to banish innocents:
I craue by course of reason and desert,
That he may be proclaimd as earst was I,
A traitor and an enemie of Rome:
Let all his frends be banisht out of towne.
Then cutting off the branch where troubles spring,
Rome shall have peace and plentie in her walls.

Cynn: In equitie it needes must be my frends, That one be guiltie of our common harmes: And since that Marius is accounted free, Scilla with all his frends must traitors bee.

Mar: iu: My fathers reasons Romanes are of force: For if you see and liue not too secure, You know that in so great a state as this,

Two mightie foes can neuer well agree.

Lepid: Then let vs feeke to please our Consull first, and then prepare to keep the exile out. Cynna, as Marius and these Lords agree, Firme this Edict, and let it passe for mee.

Cynnn: Then Romanes, in the name of all this state, I here proclaime and publish this decree: That Scilla with his frends, allies and all,

Are

Are banisht exiles, traitors vnto Rome.
And to extinguish both his name and state,
VVe will his house be raced to the ground,
His goods confiscate: this our censures is.
Lictors proclaime this in the market place,
And see it executed out of hand.

Exit Lictor.

Mar: pat: Now see I Senators, the thought, the care, The vertuous zeale that leads your toward mindes, To loue your frends and watch your common good: And now establisht Consull in this place, Old Marius will foresee advenient harmes: Scilla the scourge of Asia as we heare Is prest to enter Italie with sword, He comes in pompe to triumph here in Rome, But Senators you know the wavering wills, Of foolish men I meane the common fort. VVho through report of innouations, Or flattering humors of well tempred tongues, VVill change and draw a fecond mischiefe on: I like your care, and will my felfe apply To aime and leuell at my countries weale. To intercept these errors by aduice, My fonne yong Marius, Cethegus and my frends, Shall to Preneste to preuent and stop The speedie purpose of our forward soe. Meane while ourselves will fortifie this towne. This beautie of the world, this maiden towne, VVhere streaming Tybris with a pleasant tyde, Leads out the stately buildings of the world. Marius my hope, my fonne, you know your charge, Take those Iberian legions in your traine, And we will spare some Cymbrians to your vse, Remember thou art Marius fonne, and dreame On nought but honor and a happie death.

Mar: iu: I go my Lord in hope to make the world Report my feruice, and my dutie too,

And

And that proud challenger of Asia,
Shall finde that Marius sonne hath force and wit.

Exit cum Cethero.

Marius pat: Goe thou as fortunate as Greekes to Troy, As glorious as Alcides in thy toiles, As happie as Sertorius in thy fight, As valiant as Achilles in thy might. Go glorious, valiant, happie, fortunate,

As all those Greekes and him of Romane state.

Enter led in with fouldiers Cornelia and Fuluia.

Corn: Traitors why drag you thus a Princes wife, As if that beautie were a thrall to fate.

Are Romanes growen more barbarous than Greekes, That hale more greater than Cassandra now?

The Macedonian Monarch was more kinde,

That honored and relieud in warlike campe

Darius mother, daughters and his wife,

But you vnkinde to Romane Ladies now,

Perhaps as constant as the Asian Queenes,

For they subdude had frendship in disgrace,

VVhere we vnconquered liue in wofull case.

Mar: VVhat plaintisse pleas presents that Ladie there?

VVhy souldiers, make you prisners here in Rome?

I Soul: Dread Confulls, we have found Cornelia here, And Scillas daughter posting out of towne.

Marius: Ladies of worth, both beautifull and wife, But nere allied vnto my greatest foe: Yet Marius minde that neuer ment disgrace, More likes their courage than their comely face. Are you Cornelia Madame, Scillas wife?

Corn: I am Cornelia Scillas wife: what then? Marius: And is this Fuluia Scillas daughter too? Fuluia: And this is Fuluia Scillas daughter too.

Mar: pat: Two welcome guests, in whom the maiestie of my conceit and courage must consist: VVhat thinke you Senators and countrimen?

See

See here are two the fairest starres of Rome, The deerest dainties of my warlike soe, VVhose liues vpon your censures doo consist.

Lepid: Dread Confull the continuance of their liues, Shall egge on Scilla to a greater hast. And in bereauing of their vitall breath, Your grace shall force more furie from your foe: Of these extreames we leave the choice to you.

Mar: Then thinke that some strange fortune shall infue.

Ful: Poore Fuluia, now thy happie daies are done, In fleed of marriage pompe, the fatall lights Of funeralls must maske about thy bed.

Nor shall thy fathers armes with kinde embrace Hem in thy shoulders trembling now for feare. I fee in Marius lookes such tragedies, As feare my hart, and fountaines fills mine eyes.

Corn: Fie Fuluia, shall thy fathers daughter faint Before the threats of dangers shall approach? Drie vp those teares, and like a Romane maid, Be bold and silent till our foe haue said.

Marius: Cornelia wife vnto my traitor foe? VVhat gadding mood hath forft thy speedie flight, To leave thy country, and forsake thy frends?

Corn: Accurfed Marius, off-fpring of my paines,
VVhose furious wrath hath wrought thy countries woe:
VVhat may remaine for me or mine in Rome,
That see the tokens of thy tyrannies?
Vile monster, robd of vertue, what reuenge
Is this, to wreake thine anger on the walls?
To race our house, to banish all our frends,
To kill the rest, and captiue vs at last?
Thinkst thou by barbarous deedes to boast thy state,
Or spoyling Scilla to depresse his hate?
No Marius, but for euerie drop of blood

And inch of wrong he shall returne thee two.

Flaccus: Madame, in danger wisedome doth aduise,

G In

In humble termes to reconcile our foes.

Marius: She is a woman Flaccus, let her talke, That breath forth bitter words in steed of blowes.

Corn: And in regard of that immodest man, Thou shouldst desist from outrage and reuenge.

Lett: VVhat, can your Grace indure these cursed scoffs?

Mar: VVhy my Lectorius, I haue euer learnt, That Ladies cannot wrong me with vpbraids. Then let her talke, and my concealed hate, Shall heap reuengement vpon Scillas pate.

Fulu: Let feauers first afflict thy feeble age, Let passies make thy stubborne fingers faint, Let humors streaming from thy moystned braines With cloudes of dymnes choake thy fretfull eyes, Before these monstrous harmes assaile my syre.

Mar: Byr Ladie Fuluia, you are gaily red, Your mother well may boast you for her owne, For both of you haue words and scoffs at will: And since I like the compasse of your wit, My selfe will stand, and Ladies you shall sit: And if you please to wade in farther words, Lets see what brawles your memories affords.

Corn: Your Lordships passing mannerly in iest, But that you may perceive we smell your drift, VVe both will sit and countenance your shift.

Mar: VVhere conftancie and beautie doo confort, There Ladies threatnings turnd to merry sport. How fare these beautifull, what well at ease?

Ful: As readie as at first for to displease. For full confirmd that we shall surely die, VVe wait our ends with Romane constancie.

Mar: why think you Marius hath confirmd your death? Ful: VVhat other frute may spring from tyrants hands? Mar: In faith then Ladies, thus the matter stands,

Since you mistake my loue and curtesie, Prepare your selues, for you shall surely die.

Corn:

Cornel: I Marius, now I know thou dost not lie: And that thou maist vnto thy lasting blame, Extinguish in our deaths thy wished fame. Grant vs this boone that making choice of death, VVe may be freed from surie of thine yre.

Marius: An easie boon, Ladies I condiscend.

Corn: Then suffer vs in private chamber close
To meditate a day or two alone:
And tyrant if thou finde vs living then,
Commit vs straight vnto thy slaughtring men.

Marius: Ladies I grant, for Marius nill denie, A sute so easie, and of such import: For pitie were that Dames of constancie, Should not be agents of their miserie.

Here he whispers Lectorius.

Lectorius, harke, difpatch.

Exit. Lector.

Corn: Loe Fuluia, now the latest doome is fixt,
And naught remaines but constant Romane harts,
To beare the brunt of yrksome furies spight,
Rouse thee my deare, and daunt those faint conceipts,
That trembling stand agast at bitter death:
Bethinke thee now that Scilla was thy syre,
VVhose courage heauen nor fortune could abate.
Then like the off-spring of fierce Scillas house,
Passe with the thrice renowmed Phrigian Dame,
As to thy marriage, so vnto thy death:
For nought to wretches is more sweete than death.

Ful: Madam confirmd as well to die as liue, Fuluia awaiteth nothing but her death. Yet had my father knowne the course of change, Or seene our losse by luckie augurie, Thys tyrant nor hys followers had liued, To ioy the ruine of sierce Scillas house.

Mar: But Ladie, they that dwell on fortunes call, No fooner rife, but subject are to fall.

Ful: Marius I doubt not but our constant endes,

G 2 Shall

Shall make thee waile thy tyrants gouernment.

Marius: VVhen tyrants rule doth breed my care & woe

Then will I say two Ladies told me so.

But here comes Lectorius.

Now my Lord, haue you brought those things.

Lector: I have noble Confull.

Mar: Now Ladies, you are resolute to die.

Corn: I Marius, for terror cannot daunt vs: Tortors were framde to dread the baser eie.

And not t'appall a princely maiestie.

Marius: And Marius lives to triumph ore his foes. That traine where warlike troopes amidst the plaines. And are inclosed and hemd with shining armes. Not to appall fuch princely Maiestie. Vertue sweete Ladies is of more regard

In Marius minde where honor is inthronde.

Than Rome or rule of Romane Emperie.

Here he puts chaines about their neckes:

The bands that should combine your snow white wrests. Are these which shall adorne your milke white neckes:

The private cells where you shall end your lives.

Is Italy, is Europe, nay the world:

Th'Euxinian sea, and sierce Sicilian Gulph,

The river Ganges and Hydaspis streame,

Shall levell lye, and smoothe as christall yee:

VVhilst Fuluia and Cornelia passe thereon:

The fouldiers that should guard you to your deaths.

Shall be five thousand gallant youths of Rome.

In purple roabes crosse bard with pales of gold.

Mounted on warlike courfers for the field,

Fet from the mountaine tops of Cortia, Or bred in hills of bright Sardinia,

VVho shall conduct and bring you to your Lord,

I vnto Scilla Ladies shall you goe,

And tell him Marius holds within his hands,

Honor for Ladies, for Ladies rich reward,

But

But as for Silla and for his compeeres VVho dare gainst Marius vaunt their golden crests, Tell him for them old Marius holds reuenge, And in his hands both triumphs life and death.

Corn: Doth Marius vse with glorious words to iest, And mocke his captiues with these glosing tearmes?

Mar: No Ladies, Marius hath fought for honour with his And holds disdaine to triumph in your fals. (fword, Liue Cornelia, liue faire and fairest Fuluia: If you haue done or wrought me iniurie, Scilla shall pay it through his miserie.

Fuluia: So gratious (famous Confull) are thy words, That Rome and we shall celebrate thy worth, And Scilla shall confesse himselfe orecome.

Corn: If Ladies praiers or teares may mooue the heauens, Scilla shall vow himselfe old Marius frend.

Mar: Ladies for that I nought at all regard, Scilla's my foe, Ile triumph ouer him, For other conquest glorie doth not win. Therefore come on, that I may send you vnto Scilla. Exeunt

Enter a clowned runke with a pint of wine in his hand, and two or three fouldiers.

I foul: Sirrha, dally not with vs, you know where he is. Clowne: O fir, a quart is a quart in any mans purfe, and drinke is drinke, and can my master liue without his drinke I pray you?

2 foul: You have a master then sirrha?

Clowne: Haue I mafter thou scondrell? I haue an Orator to my master, a wise man to my master. But sellowes, I must make a parenthesis of this pint pot, for words make men dry: now by my troth I drinke to Lord Anthonie.

3 foul: Fellow fouldiers, the weaknes of his braine hath made his tongue walke largely, we shall have some nouelties by and by.

G 3 Clowne:

Clowne: Oh most surpassing wine, thou marow of the vine, More welcome vnto me, than whips to schollers bee, Thou art and euer was a meanes to mend an asse, Thou makest some to sleep, and manie mo to weep, And some be glad & merry, with heigh down derry, derry. Thou makest some to stumble, and many mo to sumble: And me haue pinkie nine, more braue and iolly wine: (ho. VVhat need I praise thee mo, for thou art good with heigh 3 foul: If wine then be so good, I pree thee for thy part, Tell vs where Lord Anthony is, & thou shalt have a quart.

Clow. First shal the snow be black, & pepper lose his smack And stripes forfake my backe, first merrie drunke with fack, I will go boast and tracke, and all your costards cracke, Before I doo the knacke shall make me sing alacke: Alacke the old man is wearie, for wine hath made him mer-

(rie: with a heigh ho.

I foul: I pre thee leave these rymes, and tell vs where thy master is.

Clown: Faith where you shall not bee vnles ye goe with mee. But shall I tell them so? O no sir, no, no, no, the man hath manie a foe, as farre as I doo know: you doo not flout me I trow. See how this licor fumes, & how my force prefumes. You would know where Lord Anthonie is? I perceiue you. Shall I say he is in yond farme house? I deceiue you. Shall I tell you this wine is for him? the gods forfend, and so I end. Go fellow fighters theres a bob for ye.

2 foul: My masters, let vs follow this clowne, for questionles this graue orator is in yonder farme house. But who commeth yonder?

Enter old Anthonie.

Anth: I wonder why my peasant staies so long, And with my wonder hasteth on my woe, And with my woe I am affaild with feare, And by my feare await with faintful breath The final period of my paines by death.

I Sou

r foul: Yonds the man we feeke for (fouldiers) vnsheath your swords, and make a riddance of Marius ancient enemie.

Clowne: Master sie, sie, or els you shall die: a plague on this wine hath made me so fine, and will you not be gone, then Ile leaue you alone, and sleepe vpon your woe, with a lamentable heigh ho.

Exit.

Anth: Betraid at last by witles ouersight, Now Anthony, prepare thy selfe to die: Loe where the monstrous ministers of wrath Menace thy murther with their naked swords.

2 foul: Anthonie well met, the Confull Marius with other confederate Senators, have adjudged thee death, therfore prepare thy felfe, and thinke we fauor thee in this little protraction.

Anth: Immortall powers that know the paineful cares, That waight vpon my poore distressed hart, O bend your browes and leuill all your lookes Of dreadfull awe vpon these daring men. And thou fweet neece of Atlas on whose lips And tender tongue, the pliant Muses sit, Let gentle course of sweet aspiring speech, Let honnie flowing tearmes of wearie woe. Let frutefull figures and delightfull lines Enforce a spring of pitie from their eyes, Amase the murthrous passions of their mindes, That they may fauour wofull Anthonie. Oh countrimen what shal become of Rome, VVhen reuerend dutie droopeth through difgrace? Oh Countrimen, what shal become of Rome, VVhen woful nature widdow of her ioyes, VVeepes on our wals to fee her lawes deprest? Oh Romaines hath not Anthonies discourse, Seald vp the Mouthes of false seditious men.

Affoild

Affoild the doubts and queint controlls of powre, Releeud the mournfull matrone with his pleas? And will you feeke to murder Anthonie? The Lions brooke with kindnes their releefe, The sheep reward the shepheard with their sleece: Yet Romanes seeke to murder Anthony.

I foul: Why what enchanting termes of arte are these? That force my hart to pitie his distresse.

2 foul: His action, speech, his fauor, and his grace, My rancor rage and rigor doth deface.

3 foul: So fweet his words that now of late me seemes His art doth draw my soule from out my lips.

Anth: VVhat enuious eies reflecting nought but rage, VVhat barbarous hart refresht with nought but blood, That rents not to behold the fensles trees In doaly feafon drooping without leaves? The shepheard sighs upon the barrain hills To fee his bleating lambs with faintfull lookes. Behold the vallies robd of springing flowres, That whilom wont to yeeld them yerely food. Euen meanest things exchanged from former state, The vertuous minde with some remorfe doth mate. Can then your eyes with thundering threats of rage, Cast furious gleames of anger vpon age? Can then your harts with furies mount fo hie, As they should harme the Romane Anthonie? I farre more kinde than fensles tree haue lent A kindly sap to our declining state, and like a carefull shepheard have foreseene The heavie dangers of this Citie Rome, And made the citizens the happie flocke Whom I have fed with counfailes and advice. But now those lockes that for their reuerend white. Surpasse the downe on AEsculapius chin: But now that tongue whose termes and fluent stile For number past the hoasts of heauenly fires:

But

But now that head within whose subtill braines The Queene of flowring eloquence did dwell: Enter a Captaine.

These lockes, this tongue, this head, the life and all, To please a tyrant traitrously must fall.

Capt: VVhy how now foldiers is he living yet?

And will you be bewitched with his words?

Then take this fee false Orator from me, flab him.

Elizium best beseemes thy faintfull lims.

Anth: Oh bliffull paine, now Anthony must die, VVhich serud and loud Rome and her Emperie. moritur Capt: Goe curtall off that necke with present stroke,

And straight present it vnto Marius.

I foul: Euen in this head did all the Muses dwell: The bees that sate vpon the Grecians lips, Distild their honnie on his tempred tongue.

2 foul: The christall dew of faire Castalian springs, VVith gentle floatings trickled on his braines: The Graces kist his kinde and curteous browes, Apollo gaue the beauties of his harpe,

Enter Lectorius pensiue.

And melodies vnto his pliant speech.

Cap: Leave these presumptuous praises, countrimen, And see Lectorius pensiue where he comes. Loe here my Lord the head of Anthony, See here the guerdon sit for Marius soe, Whom dread Apollo prosper in his rule.

Lector: Oh Romanes, Marius sleepes among the dead, And Rome laments the losse of such a frend.

Cap: A fodaine and a wofull chance my Lord, VVhich we intentiue faine would vnderstand.

Le: Thogh swolne with sighs my hart for sorrow burst, And tongue with teares and plaints be choaked vp, Yet will I surrow forth with sorced breath A speedie passage to my pensiue speech. Our Consul Marius, worthie souldiers,

Of

The true Tragedies of Of late within a pleasant plot of ground, Sate downe for pleasure nere a christall spring, Accompanied with manie Lords of Rome: Bright was the day, and on the spredding trees The frolicke citizens of forrest sung Their laves and merrie notes on pearching boughes: VVhen suddenly appeared in the East, Seauen mightie Eagles with their tallents fierce, VVho waving oft about our Confulls head, At last with hideous crie did soare away. VVhen suddenly old Marius all agast, With reverent smile determinde with a sigh The doubtfull filence of the standers by. Romanes (faid he) old Marius now must die. These seuen faire Eagles, birds of mightie Ioue, That at my birth day on my cradle fate, Now at my last day arme me to my death: And loe I feele the deadly pangs approach. VVhat should I more? in briefe, with manie praiers For Rome, his fonne, his goods and lands disposd, Our worthie Confull to our wonder dide. The Citie is amazde, for Scilla hasts To enter Rome with furie, sword, and fire. Goe, place that head vpon the Capitoll, Exit. And to your wards, for dangers are at hand. Capt: Had we foreseene this luckles chance before, Old Anthonie had liude and breathed yet. Exeunt.

Actus quartus.

A great skirmish in Rome and long, some slaine. At last enter Scilla triumphant with Pompey, Metellus, Citisens, souldiers.

Scilla: Now Romanes after all these mutinies, Seditions, murthers, and conspiracies,

Ima-

Imagine with vnpartiall harts at last VVhat frutes proceed from these contentious brawles? Your streetes, where earst the fathers of your state In robes of purple walked vp and downe, Are strewd with mangled members, streaming blood. And why? the reasons of this ruthfull wrack, Are your feditious innouations, Your fickle mindes inclinde to foolish change. Vngratefull men, whilst I with tedious paine In Asia seald my dutie with my blood, Making the fierce Dardanians faint for feare, Spredding my cullers in Galatia, Dipping my fword in the Enetans blood, And foraging the fields of Phocida. You cald my foe from exile with his frends, You did proclaime me traitor here in Rome, You racde my house, you did deface my frends. But brauling wolues, you cannot byte the moone, For Scilla liues fo forward to reuenge. As woe to those that fought to doo me wrong. I now am entred Rome in spite of force, And will fo hamper all my curfed foes. As be he Tribune, Confull, Lord or Knight That hateth Scilla, let him looke to die. And first to make an entrance to mine yre. Bring me that traitor Carbo out of hand.

Bring in Carbo bound.

Pomp. Oh Scilla, in reuenging iniuries, Inflict the paine where first offence did spring, And for my fake establish peace in Rome, And pardon these repentant Citizens.

Scilla: Pompey, I loue thee Pompey, and confent To thy request, but Romanes have regard, Least ouer-reaching in offence againe, I load your shoulders with a double paine.

Exeunt Citisens.

H 2

But

But Pompey see where iolly Carbo comes Footing it featly, like a mightie man. VVhat no obeisance firrha to your Lord? My Lord? No Scilla, he that thrice hath borne The name of Consull scornes to stoop to him, Whose hart doth hammer nought but mutinies.

Pomp: And doth your Lordship then disdaine to stoope

Carbo: I to mine equal Pompey as thou art. Scilla: Thine equal villaine, no he is my frend,

Thou but a poore anatomie of bones,

Caste in a knauish tawny withred skin: VVilt thou not stoop? art thou so stately then?

Carbo: Scilla, I honor gods, not foolish men.

Sci: Then bend that wythered bough that will not break And fouldiers cast him downe before my feete:

They throw him downe.

Now prating fir, my foote vpon thy necke, Ile be so bold to giue your Lordship checke. Beleeue me souldiers, but I ouer-reach, Old Carbos necke at first was made to stretch.

Carbo: Though bodie bend, thou tyrant most vnkinde,

Yet neuer shalt thou humble Carbos minde.

Scilla: oh sir, I know for all your warlike pith, A man may marre your worship with a wyth. You sirrha leuied armes to doo me wrong: You brought your legions to the gates of Rome: You fought it out in hope that I would faint. But sirrha, now betake you to your bookes, Intreate the Gods to saue your sinfull soule. For why this carcasse must in my behalfe Goe feast the rauens that serue our augures turne. Me thinkes I see alreadie how they wish, To bait their beakes in such a iolly dish.

Carbo: Scilla thy threates and scoffes amate me not: I pre thee let thy murthrers hale me hence, For Carbo rather likes to die by sword.

Than

Than liue to be a mocking stocke to thee.

Scilla: The man hath haft good fouldiers take him hence, It would be good to alter his pretence.

But be aduifde, that when the foole is flaine,
You part the head and bodie both in twaine.
I know that Carbo longs to know the cause,
And shall: thy bodie for the rauens, thy head for dawes.

Carbo: O matchles ruler of our Capitoll, Behold poore Rome with graue and piteous eie, Ful-fild with wrong and wretched tyrannie.

Exit Carbo cum militibus.

Enter Scipio and Norbanus, Publius Lentulus,

Scill: Tut the proud mans praier wil neuer pierce the skie. But whether presse these mincing Senators?

Norbanus: VVe presse with praiers, we come with mourn Intreating Scilla by those holy bands (full teares, That linkes faire I uno with her thundring I oue, Euen by the bounds of hospitalitie, To pitie Rome afflicted through thy wrath. Thy souldiers (Scilla) murder innocents.

O whither will thy lawles furie stretch, If little ruth ensue thy countries harmes.

Scilla: Gay words Narbonus, full of eloquence, Accompanied with action and conceipt. But I must teach thee iudgement therewithall. Dar'st thou approch my presence that hast borne Thine armes in spight of Scilla and his frends? I tell thee foolish man thy iudgement wanted In this presumptuous purpose that is past: And loytering scholler, since you faile in art, Ile learne you iudgement shortly to your smart. Dispatch him souldiers, I must see him die. And you Carinna, Carbos ancient frend, Shall sollow straight your heedles Generall. And Scipio were it not I loud thee well,

Thou

Thou shouldst accompanie these slaues to hell:
But get you gone, and if you loue your selfe. Exit Scipio.

Carinna: Pardon me Scilla, pardon gentle Scilla.

Scilla: Sirrha, this gentle name was coynd too late,
And shadowed in the shrowds of byting hate.

Dispatch: why so, good fortune to my frends,
As for my foes, euen such shall be their ends.

Conueigh them hence Metellus, gentle Metellus,
Fetch me Sertorius from Iberia,
In dooing so, thou standest me in stead,
For fore I long to see the traitors head.

Metell: I goe consirmd to conquer him by sword,
or in th'exployt to hazard life and all.

Scilla: Now Pompey let me see, those Senators Are dangerous stops of our pretended state, And must be curtald least they grow too proud, I doo proscribe iust fortie Senators, Which shal be leaders in my tragedie. And for our Gentlemen are ouer proud, Of them a thousand and sixe hundreth die, A goodlie armie meete to conquere hell. Souldiers persorme the course of my decree, Their friends my foes, their soes shal be my friends, Go sell their goods by trumpet at your wills. Meane while Pompey shall see and Rome shall rue, The miseries that shortly shall ensue.

Exit.

Alarum skirmish a retreat, enter young Marius uppon the walles of Preneste with some souldiers all in blacke and wonderfull mellancoly.

Marius: Oh endles course of needy mans auaile, VVhat sillie thoughts, what simple pollicies makes man presume vpon this traiterous life? Haue I not seene the depth of forrow once, And then againe haue kist the Queene of chaunce,

0

Oh Marius thou Tillitius and thy frends. Hast seene thy foe discomfetted in fight. But now the starres have formde my finall harmes, My father Marius lately dead in Rome, My foe with honour doth triumph in Rome. My freends are dead and banished from Rome. I Marius father freends more bleft then thee: They dead, I live, I thralled they are free. Here in Preneste am I cooped vp. Amongst a troope of hunger starued men, Set to preuent false Scillaes sierce approach. But now exempted both of life and all. VVell Fortune fince thy fleeting change, hath cast Pore Marius from his hopes and true desiers, My resolution shall exceed thy power. Thy coloured wings steeped in purple blood, Thy blinding wreath distainde in purple blood, Thy royall Robes washt in my purple blood Shall witnes to the world thy thirst of blood, And when the tyrant Scilla shal expect To fee the fonne of Marius stoope for seare, Then then, Oh then my minde shal well appeare, That scorne my life and hold mine honour deare.

Alarum a retreat.

Harke how these murtherous Romaine viperlike, Seeke to betray their sellow Cittizens, Oh wretched world from whence with speedie slight, True loue, true zeale, true honour late is sled.

**Jould:* VVhat makes my Lord so carelesse and secure, To leaue the breach and here lament alone?

**Mar:* Not seare my frend for I could neuer slie, But studdy how with honor for to die.

I pray thee cal the cheesest Cittizens.

I must aduise them in a waightie cause, Here shal they meete me and vntill they come.

The true Tragedies of I wil goe view the danger of the breach. Exit Marius and the fouldiers.

Enter with drum and fouldiers Lucretius with other Romanes, as Tuditanus &c.

Lucretius: Say Tuditanus, didst thou euer see So desperate desence as this hath been:

Tudit: As in Numidia Tygers wanting food,
Or as in Libia Lions sull of yre,

So fare these Romanes on Preneste wals.

Lucret: Their valure Tuditanus and resist,
The manlike fight of yonger Marius,
Makes me amazd to see their miseries,
And pitie them although they be my soes.
VVhat said I foes? O Rome with ruth I see
Thy state consumde through folly and dissention.
VVell found a parle, I will see if words
Can make them yeeld, which will not flie for strokes?

Sound a parle, Marius vpon the wals with the
Citizens.

Marius: What feeks this Romane warrior at our hands? Lucr: That seekes he Marius, that he wisheth thee: An humble hart, and then a happie peace. Thou feeft thy fortunes are deprest and downe, Thy vittels spent, thy fouldiers weake with want, The breach laid open readie to affault, Now fince thy meanes and maintenance are done, Yeeld Marius, yeeld, Prenestians be aduisde, Lucretius is aduifde to fauor you. I pre thee Marius marke my last aduice. Relent in time, let Scilla be thy frend: So thou in Rome maist lead a happie life, And those with thee shall pray for Marius still. Mar: Lucretius, I consider on thy words, Stay there awhile thou shalt have answere straight. Lucretius: Apollo grant that my perswasions may,

Preserue

Preserve these Romane souldiers from the sword.

Marius: My frends and citizens of Preneste towne,
You see the wayward working of our starres,
Our harts confirmd to fight, our victuals spent.
If we submit, its Scilla must remit,
A tyrant, traitor, enemie to Rome,
Whose hart is guarded still with bloodie thoughts.
These statring vowes Lucretius here auowes,
Are pleasing words to colour poysoned thoughts.
What will you live with shame, or die with same?

I Cit: A famous death, my Lord delights vs most.

2 Cit: We of thy faction (Marius) are resolud

To follow thee in life and death together.

Marius: VVords full of worth, befeeming noble mindes

The verie Balfamum to mend my woes.
Oh countrimen, you fee Campania fpoild,
A tyrant threatning mutinies in Rome,
A world difpoyld of vertue, faith and truft.
If then no peace, no libertie, no faith,
Conclude with me, and let it be no life.
Liue not to fee your tender infants flaine,
These stately towers made leuell with the land,
This bodie mangled by our enemies sword:
But full resolud to doo as Marius doth,
Vnsheath your ponyards, and let euerie frend,
Bethinke him of a fouldierlike farewell.

And I will answere yond Lucretius, VVho loueth Marius, now must die with Marius.

Lucr: VVhat answere wil your Lordship then return vs?

Ι

Marius: Lucretius, we that know what Scilla is, How disfolute, how trothles and corrupt:

In briefe conclude to die before we yeeld.

Sirrha, display my standerd on the wals,

But so to die (Lucretius marke me well)

As loath to fee the furie of our fwords

Should murther frends and Romane citizens.

Fie

The true Tragedies of

Fie countrimen, what furie doth infect Your warlike bosomes, that were wont to fight VVith forren foes, not with Campanian frends? Now vnaduised youth must counsaile eld: For gouernance is banisht out of Rome. Woe to that bough from whence these bloomes are sprung, VVoe to that Aetna, vomiting this fire: VVoe to that brand, confuming Countries weale: Woe to that Scilla, careles and fecure, That gapes with murther for a Monarchie. Goe fecond Brutus with a Romane minde, And kill that tyrant: and for Marius fake Pitie the guiltles wives of these your frends, Preserve their weeping infants from the sword, Whose fathers seale their honors with their bloods. Farewell Lucretius, first I presse in place Rab. To let thee see a constant Romane die. Prenestians, loe a wound, a fatall wound, The paine but small, the glorie passing great. againe. Preneftians fee a fecond stroke: why fo. I feele the dreeping dimnes of the night, Closing the couerts of my carefull eies. Follow me frends: for Marius now must die With fame, in spight of Scillas tyrannie. moritur. I Cit: We follow thee our chiefetaine euen in death, Our towne is thine Lucretius: but we pray For mercie for our children and our wives. moritur. 2 Cit: O faue my fonne Lucretius, let him liue. moritur. Lucretius: A wondrous and bewitched constancie, Befeeming Marius pride and haughtie minde, Come let vs charge the breach, the towne is ours Both male and female put them to the fword: So please you Scilla, and fulfill his word. Exeunt

A little skirmish, a retreat: enter in royaltie Lucretius.

Lucret:

Lucret: Now Romanes we have brought Preneste low. And Marius fleepes amidst the dead at last. So then to Rome my countrimen with iov. VVhere Scilla waights the tidings of our fight. Those prisners that are taken, see forthwith VVith warlike iauelins you put them to death. Come let vs march, see Rome in fight my harts, VVhere Scilla waights the tidings of our warre.

Enter Scilla, Valerius Flaccus: Lepidus, Pompey, Citizens Guard: Scilla seated in his roabes of state is saluted by the Citizens. &t.

Flaccus: Romanes you know, and to your greefes have A world of troubles hatched here at home, (feene VVhich through preuention being welnigh crost By worthie Scilla and his warlike band: I Confull with these fathers thinke it meet To fortifie our peace and Cities weale, To name some man of worth that may supply Dictators power and place, whose maiestie Shall croffe the courage of rebellious mindes. VVhat thinke you Romanes, will you condifcend? Scilla: Nay Flaccus, for their profits they must yeeld, For men of meane condition and conceipt Must humble their opinions to their lords. And if my frends and Citizens confent Since I am borne to manage mightie things, I will (though loth) both rule and gouerne them. I speake not this as though I wish to raigne, But for to know my frends: and yet againe I merrit Romanes farre more grace than this. Flaccus: I countrimen, if Scillas powre and minde If Scillas vertue, courage and deuice, If Scillas frends and fortunes merit fame.

None then but he should beare Dictators name.

I 2 Pompey:

The true Tragedies of

Pompey: VVhat think you Citizens, why stand ye mute?

Shall Scilla be Dictator here in Rome?

Citizens: By full consent Scilla shal be Dictator.

Flaccus: Then in the name of Rome I here present

The rods and axes into Scillas hand, And fortunate proue Scilla our Dictator.

Trumpets found: crie within Scilla Diclator.

Scilla: My fortunes Flaccus cannot be impeacht, For at my birth the plannets passing kinde Could entertaine no retrograde aspects.

And that I may with kindnes quite their loue, My countrimen I will preuent the cause, Gainst all the salse encounters of mishap. You name me your Dictator, but presixe No time, no course, but give me leave to rule, And yet exempt me not from your reuenge:

Thus by your plefures being fet aloft, Straight by your furies I should quickly fall.

No Citizens, who readeth Scillas minde,

Must forme my titles in another kinde.

Either let Scilla be Dictator euer, Or flatter Scilla with these titles neuer.

Citizens: Perpetuall be thy glorie and renowne,

Perpetuall Lord Dictator shalt thou bee.

Pompey: Hereto the Senate frankly doth agree.

Scilla: Then fo shall scilla raigne you Senators, Then fo shall Scilla rule you Citizens:

As Senators and Citizens that please mee Shall be my frends, the rest cannot disease mee.

Enter Lucretius with souldiers.

But see whereas Lucretius is returnde. Welcome braue Romaine where is Marius? Are these Prenestians put vnto the sword.

Lucre: The Cittie noble Scilla raced is, And Marius dead not by our fwords my Lord, But with more conftancie than Cato died.

Scilla:

Scilla: VVhat constancie and but a verie boy, VVhy then I see he was his fathers sonne, But let vs haue this constancie describde.

Lucr: After our fearce affaults, and their refift,
Our feige, their falying out to ftop our trench:
Labor and hunger rayning in the towne,
The yonger Marius on the Citties wall,
Vouchfafte an interparle at the laft:
VVherein with conftancie and courrage too,
He boldly armed his freends him felfe to death.
And spreading of his coloures on the wall,
For answere saide he could not brooke to yeeld,
Or trust a tyrant such as Scilla was.

Scilla: VVhat did the bransicke boy vpbraid me so? But let vs heare the rest Lucretius.

Lucre: And after great perfwsalions to his freends And worthy resolution of them all: He first did sheath his ponyard in his breast, And so in order dyed all the rest.

Scilla: Now by my fword this was a worthy iest. Yet filly boy I needs must pittie thee. VVhose noble minde could neuer mated bee. Beleeue me countrymen a fodaine thought, A fodaine change in Scilla now hath wrought. Old Marius and his fonne were men of name, Nor Fortunes laughes, nor lowers their minde could tame. and when I count their fortunes that are past, I fee that death confirmed their fames at last. Then he that striues to manage mightie things. Amidst his triumphes gaines a troubled minde. The greatest hope the greater harme it bringes: And pore men in content their glory finde. If then content be such a pleasant thing, VVhy leave I country life to live a king? Yet Kings are Gods and make the proudest stoope, Yee but themselues are still pursude with hate:

I 3

and

The true Tragedies of

And men were made to mount and then to droope. Such chances wait vpon incertaine fate, That where she kisseth once shee quelleth twice, Then who fo lives content is happy wife. VVhat motion moueth this Philosophy? Oh Scilla fee the Ocean ebbs and floats. The spring-time wanes when winter draweth nie. I, these are true and most assured notes. Inconstant chance such tickle turnes hath lent. As who so feares no fall, must seeke content. Flaccus: VVhilft grauer thoughts of honor shuld allure VVhat maketh scilla muse and mutter thus? (thee scilla: I that have past amidst the mightie troopes Of armed legions through a world of warre, Doo now bethinke me Flaccus on my chance, How I alone where manie men were flaine, In spite of Fate am come to Rome againe, And lo I wield the reverend stiles of state. Yea. Scilla with a becke could breake thy necke. VVhat Lord of Rome hath darde as much as I? Yet Flaccus knowst thou not that I must die? The laboring fifters on the weary Loombs, Haue drawne my webb of life at length, I know: And men of witt must thinke vpon their tombes. For beafts with careles steps to Lethe goe: Where men whose thoughts and honors clime on hie, Liuing with fame, must learne with fame to die. Pomp: What lets my Lord in gouerning this state. To liue in rest, and die with honor too? ssilla: What lets me Pompey? why my curteous frend, Can he remaine fecure that weilds a charge? Or thinke of wit when flattrers doo commend? Or be aduifde that careles runs at large? No Pompey, honnie words makes foolish mindes, And powre the greatest wit with error blindes. Flaccus, I murdred Anthonie thy frend,

Romanes

Romanes: fome here have lost at my commaund Their Fathers, Mothers, Brothers, and Allies, And thinke you Scilla thinking these misdeeds, Bethinks not on your grudges and mislike? Yes Countrimen I beare them still in minde. Then Pompey were I not a filly man, To leave my Rule and trust these Romans than? Pomber: Your Grace hath small occasions of mistrust. Nor feeke these Citizens for your disclaime. scilla: But Pompey now these reaching plumes of pride, That mounted vp my fortunes to the Clowds, By graue conceits shall straight be laid aside, And scilla thinks of farre more simple shrowds. For having tride occasion in the throne, Ile see if she dare frowne when state is gone. Loe senators, the man that fate aloft, Now deignes to give inferiors highest place. Loe here the man whom Rome repined oft. A private man, content to brooke difgrace, Romanes, loe here the axes, rods and all, Ile master fortune, least she make me thrall. Now who fo lift accuse me, tell my wrongs, Vpbraid me in the presence of this state. Is none these iolly Citizens among, That will accuse or say Iam ingrate. Then will I say and boldly boast my chaunces, That nought may force the man whom Fate aduances. Flaccus: what meaneth scilla in this fullen moode, To leave his titles on the fodgine thus? scilla: Confull I meane with calme and quiet mind, To passe my daies while happy death I finde. *Pomp*: What greater wrong, than leave thy countrey fo? scilla: Both it and life must scilla leaue in time. Cit: Yet during life haue care of Rome and vs. scilla: O wanton world that flatterst in thy prime, And breathest balme and poyson mixt in one.

see

The true Tragedies of

See how these wavering Romaines wisht my raigne, That whylom fought and sought to have me slaine, My Countrymen this Cittie wants no store Of Fathers warriors to supplie my roome, So grant me peace and I will die for Rome.

Enter two Burgers to them Poppey and Curtall.

Curtall: These are verie indiscreet counsailes neighbor Poppey, and I will follow your misaduisement.

Poppey: I tell you goodman Curtall the wenche hath wrong, oh vaine world, oh foolish men, could a man in nature cast a wench downe, and disdaine in nature to lift hir vp again? could he take away hir dishonestie without bouncing vp the banes of matrimonie? oh learned Poet wel didst thou write Fustian verse.

These maides are dawes that goe to the lawes and a babe in the belly.

Cur: Tut man tis the way the world must follow, for maides must be kinde, good husbands to finde.

Poppey: But marke the fierce if they swell before, it will grieue them fore. but see yondes Master scilla, faith a prettie fellow is a.

Scilla: what feekes my countrymen? what would my freendes?

Curt: Nay fir your kinde words shall not serue the turne, why thinke you to thrust your souldiers into our kindred with your curtesses fir.

Poppey: I tel you Master scilla my neighbour wil haue the Law, he had the right he wil haue the wrong for therein dwels the Law.

Confull: what defires these men of Rome?

Cur: Neighbour sharpen the edge tole of your wits vpon the whetstone of indiscretion that your wordes may shaue like the rasers of Palermo, you have learning with ignorance therefore speake my tale.

Pop:

Popp. Then worshipfull Master Scilla, be it knowne vnto you, that my neighbors daughter Doritie was a maid of restoritie, faire fresh and fine as a merrie cup of wine. Her eies like two potcht egges, great and goodly her legs, but marke my dolefull dittie, alas for woe and pittie: a fouldier of yours vpon a bed of flowers, gaue her such a fall, as she lost maidenhead and all. And thus in verie good time I end my rudefull rime.

Scilla: And what of this my frend, why feeke you mee, Who have refignd my titles and my ftate
To live a private life as you doo now?
Goe move the Confull Flaccus in this cause,
VVho now hath power to execute the lawes.

Curtall: And are you no more Master dix cator, nor Generalitie of the souldiers?

Scilla: My powers doo cease, my titles are resignd,

Curtall: Haue you fignd your titles? O base minde, that being in the powles steeple of honor, hast cast thy selse into the sinke of simplicitie. Fie beast, were I a king, I would day by day sucke vp white bread and milke, and go a letting in a lacket of silke, my meat should be the curds, my drinke should be the whey, and I wold haue a mincing lasse to loue me euerie day.

Poppey: Nay goodman Curtall, your discretions are verie simple, let me cramp him with a reason. Sirrha, whether is better good ale or small beere? Alas see his implicitie that cannot answere me: why I say ale.

Curtall: And so say I neighbor.

Poppey: Thou hast reason, ergo say I tis better be a King than a clowne. Faith master Scilla, I hope a man maye now call ye knaue by authoritie.

Scilla: VVith what impatience heare I these vpbraides That whilome plagude the least offence with death.

Oh Scilla these are stales of desteny,

By some vpbraids to try thy constancie.

My friends these scornes of yours perhaps will moue,

K The

The true Tragedies of

The next Dictator shun to yeeld his state, For seare he finde as much as Scilla doth. But Flaccus, to preuent their further wrong, Vouchsafe some Lictor may attach the man, And doo them right that thus complaine abuse.

Flaccus: Sirrha, goe you and bring the fouldier That hath fo loofly leant to lawles luft, VVe will have meanes sufficient be assured To coole his heate, and make the wanton chast.

Curtall: We thanke your mastership: come neighbour, let vs iog, faith this newes will set my daughter Dorothie a gog.

Exeunt cum Listore.

Scilla: Graue Senators and Romanes, now you fee The humble bent of Scillas changed minde. Now will I leave you Lords, from courtly traine To dwel content amidst my country caue, VVhere no ambitious humors shall approch. The quiet filence of my happy fleepe. Where no delicious Iouifance or toyes, Shall tickle with delight my tempered eares, But wearying out the lingering day with toile, Tyring my veines and furrowing of my foule. The filent night with flumber stealing on Shall locke these carefull closets of mine eies. Oh had I knowne the height of happines. Or bent mine eies vpon my mother earth: Long fince O Rome had Scilla with rejoyce Forfaken armes to leade a private life.

Flaccus: But in this humblenes of minde my Lord, VVhereas experience prooude and Art doo meete. How happy were these faire Italian fields, If they were graced with so sweete a sunne: Then I for Rome and Rome with me requires, That Scilla will abide and gouerne Rome.

Scilla: O Flaccus, if th'Arabian Phœnix striue By natures warning to renue her kinde,

VVhen

VVhen foaring nie the glorious eye of heauen, Shee from her cinders doth reuiue her fexe. VVhy should not Scilla learne by her to die? That earst haue beene the Phœnix of this land. And drawing neere the sunne-shine of content, Perish obscure to make your glories growe. For as the higher trees do shield the shrubs, From posting Phlegons warmth and breathing fire, So mighty men obscure each others same, And make the best descruers fortunes game.

Enter Genius.

But ah what sodaine suries doo affright?

VVhat apparitious fantasies are these?

Oh let me rest sweete Lords, for why me thinks,

Some fatall spells are sounded in mine eares.

Genius: Subsequitur tua mors: priuari lumine Scillam, Numina Parcarum iam fera precipiunt.

Precipiunt fera iam Parcarum numina, Scillam,

Lumine prinari, mors tua subsequitur.

Elysium petis, ô fælix! & fatidici astri:

Præscius Heroas, & petis innumeros!

Innumeros petis 8 Heroas! præscius astri Fatidici: & sælix, 8 petis Elisum!

Euanescit subitò.

Scilla: Ergône post dulces annos properantia fata?

Ergone iam tenebræ præmia lucis erunt?

Attamen, vt vitæ fortunam gloria mortis

Vincat, in extremo funere cantet olor.

Pom: Howfares my Lord? what dreadful thoughts are these

VVhat doubtfull answeres on a sodaine thus?

Scilla: Pompey the man that made the world to stoope,

And fettered fortune in the chaines of powre,

Must droope and draw the Chariot of Fate

Along the darksome bankes of Acheron.

The heavens have warnd me of my present fall.

Oh call Cornelia forth, let Scilla fee

K 2

His

The true Tragedies of
His daughter Fuluia ere his eyes be shut.

Exit one for Cornelia.

Flaccus: VVhy Scilla, where is now thy wonted hope In greatest hazard of vnstaied chance? VVhat shall a little biting blast of paine Blemish the blossomes of thy wonted pride?

Scilla: My Flaccus, worldly ioyes and pleasures fade, Inconstant time like to the fleeting tide VVith endles course mans hopes doth ouer-beare? Nought now remaines that Scilla faine would haue, But lasting fame when bodie lies in graue.

Enter Cornelia, Fuluia.

Cornelia: How fares my Lord? how doth my gentle Scilla? Scilla: Ah my Cornelia passing happie now. Free from the world, allied vnto the heauens, Not curious of incertaine chaunces now.

Cornelia: VVords full of woe still adding to my griefe, A curelesse crosse of many hundreth harmes. Oh let not Rome and poore Cornelia loofe, The one hir frend, the other her delight. scilla: Cornelia, man hath power by some instinct And gracious revolution of the starres, To conquer kingdomes not to master fate: For when the course of mortall life is runne, Then Clotho ends the web hir fifter fpun. Pompey, Lord Flaccus, fellow senators, In that I feele the faintfull deawes of death steeping mine eies within their chilly wet, The care I have of wife and daughter both, Must on your wisedomes happily relie. VVith equall distribution see you part, My lands and goods betwixt these louely twaine. Onely bestow a hundred thousand Sestercies, Vpon my friends and fellow fouldiers. Thus having made my finall testament, Come Fuluia let thy father lay his hand,

Vpon

Vpon thy louely bosome and intreat
A vertuous boone and fauour at thy hands.
Faire Romane maide, see that thou wed thy faires,
To modest vertuous and delightfull thoughts:
Let Rome in viewing thee behold thy sire,
Honour Cornelia from whose fruitfull woombe,
Thy plenteous beauties sweetly did appeare,
And with this Lesson louely maide farewell.

Fuluia: oh tedious and vnhappy chance for me. scilla: Content thee Fuluia, for it needes must bee. Cornelia I must leaue thee to the world,

And by those loues that I have lent thee oft, In mutuall wedlocke rytes and happie warre.

Remember Scilla in my Fuluia stil:

Confull farewell, my Pompey I must hence, And farewel Rome, and Fortune now I blesse thee,

That both in life and death wouldst not oppresse mee. dies.

Cornelia: oh hideous stormes of neuer danted sate, Now are those eyes whose sweet reflections coold. The smothered rancors of rebellious thoughts. Clad with the sable mantles of the night. And like the tree that robd of sunne and showres. Mournes desolate withouten lease or sap: so poore Cornelia late berest of loue,. Sits sighing, haples, joyles and forlorne.

Fuluia: Gone is the flower that did adorne our fields, Fled are those sweete reflections of delight, Dead is my Father, Fuluia dead is hee In whom thy life, for whom thy death must bee.

Flaccus: Ladies, to tyre the time in reftles mone VVere tedious vnto frends and nature too, Sufficeth you that Scilla fo is dead, As fame shall sing his power though life be fled.

Pompey: Then to conclude his happines my Lords,

Determine where shall be his Funerall.

Lepidus: Euen there where other Nobles are interd.

K 3 Pompey:

Pompey: VVhy Lepidus what Romane euer was, That merited fo high a name as hee? Then why with fimple pompe and funerall VVould you intombe fo rare a paragon?

Corn: An vrne of gold shall hem his ashes in,
The Vestall virgins with their holy notes
Shall sing his famous (though too fatall) death.
I and my Fuluia with dispersed haire
VVill waight vpon this noble Romanes hearse.

Fuluia: And Fuluia alad in blacks & mournfull of

Fuluia: And Fuluia clad in blacke & mournfull pale VVill waight vpon her fathers funerall.

Pomp: Come beare we hence this trophee of renowne, VVhofe life, whose death was farre from fortunes frowne.

Execut omnes.

The Funeralls of Scilla in great pompe.

Deo inuante, nil nocet linor malus: Et non inuante nil inuat labor granis.

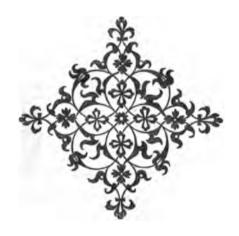
FINIS.



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Containing
Pleasant varietie, included in Satyres,
Eclogues, and Epistles, by T. L. of Lincolnes Inne Gent.

Che pecora si fa, il lupo selo mangia.



AT LONDON

Printed for Clement Knight, and are to bee folde at his shop at the little North-doore of Paules Church.

I 5 9 5.



To the Right Honorable

and thrice renowmed Lord, William Earle of Darbie:

T. L. his most humble and deuoted servant, wisheth all health and happines.

Y honoured good Lord, hauing resolued with my selfe to publish certaine my poems, and knowing them subject to much prejudice, except they were

graced with some noble and worthie patron: I have followed the example of *Metabo*, king of the *Volfchi*, who desirous to deliuer his onelie daughter from all perill and danger, consecrated and dedicated hir to the sister of the sunne. So I no lesse carefull of mylabors, then

A 2 the

The Epistle Dedicatorie.

the king of his Camilla, with deliberate and aduifed iudgement, wholy deuote and offer vp my poems to your fauour and protection: who being the true *Mæcenas* of the *Muses*, and iudiciall in their exercises, are of power to relieue my weaknes, by your worthines, and to priuiledge me from enuie, though fhe were prest to deuoure me: If midft your generall fauour to all defert, your honour vouchfafe this particular benefite to my industrie, no day, or time, (as Tully counfaileth) shall define the memorie of your benefits, but as your noble father in mine infancie, with his owne hands incorporated me into your house, so in this my retired age and studie, my labour, lines, and whole life, shall be imployed to doe you honour and feruice.

> Your Lordships most bounden in all humilitie,

> > Thomas Lodge.



To the Gentlemen Rea-

ders whatsoever,

Entlemen, I know you wonder, that having so long time kept silence, I salute the world with so peremptoric a title: But if thou consider the reasons before you enter into mislike; you shall be satisfied, and I excused.

I entitle my booke (A fig for Momus,) not in contempt of the learned, for I honor them: not in distaine of the wel mind-ded, because they cherish science; but in despight of the detractor, who having no learning to indee, wanteth no libertie to reprouc.

VVho worthily deserving the name of Momus, shall rather at my hands have a figge to chooke him, then hee, and his lewd tongue shall have a frumpe to check me: Sheepe are soonest wooried by curdogs, because they are mild: but hee that nips him soundly, that bites him cowardly, purchaseth his owne peace, & escapes much perill.

Heraclitus intituling one of his bookes with Ponou Encomion, the praise of labour, King Ptolemey (causing all the copies to be bought,) commanded the first letter of Ponou to be put out, and called the booke Onou Encomion, the praise of the asse: But had Heraclitus begun with Ptolemey, and toucht him with cowardly flight from Demetrius, with effeminate

To the Reader.

minate vanity in apparell, with exceeding gluttonie, and drunkennes; with his letcherie with Agathoclea, and bawdry with Oenante, the King would rather have given a talent to stop his mouth, then devised (by taking away of a letter) to abuse his title. VVhere detraction is given to chalenge, it is good striking sirst, for whelpes that are whipt for brauling are quicklie quiet.

This cause (gentlemen) hath drawne me to vse this title, and vnder this title I have thought good to include Satyres, Eclogues, and Epistles: first by reason that I studie to delight with varietie, next because I would write in that forme, wherin no man might chalenge me with service imitation, (wherewith heretofore I have beene vniustlie taxed.) My Satyres (to speake truth) are by pleasures, rather placed here to prepare, and trie the eare, then to seede it: because if they passe well, the whole Centon of them, alreadie in my hands shall sodainly bee published.

In them (vnder the names of certaine Romaines) where I reprehend vice, I purposely wrong no man, but observe the lawes of that kind of poeme: If any repine thereat, I am sure he is guiltie, because he bewrayeth himselfe. For my Eclogues, I commend them to men of approved iudgement, whose margents though I fill not with quotations, yet their matter, and handling, will show my diligence: For my Epistles, they are in that kind, wherein no Englishman of our time hath publiquely written

To the Reader.

written, which if they please, may draw on more, if displease, have their priviledge by authoritie. Briefly, I have so written, as I have read: so read, as I can judge: In which respect, if any man doubt, let him aske and I will resolue him: if any man reproue, let him looke to it, I will nip him: for as I am readie to satisfie the reasonable, so I have a gird in store for a Railer. Finally, gentlemen as Prometheus, after he had formed his image of earth, presented it to the sunne; and Ops when she had brought forth Iupiter, (for feare lest he should be deuoured by time, figured in Saturne) gaue him in keeping to the Cureti; So I present this fraile image of my art, to take life, and light, from the funne of your approved judgements, & defirous to commend, this infant of my wit to immortalitie, and defend it from the assaults of time, and enuie: commit, and submit it to your protestion, the true Cureti of all cunning: who accepting these fragments in good worth, shall shortly recease from me, matters both worthy regard and reading. Vale 6. Maij.

> Yours as you vie him, T. L.

1595.

Gentle Reader, faultes escapte correct thus:

Satyre 1. page. 2. linc. 17. reproou'd, reade reprooued. page. 4. line. 5. will, reade. ill. line. 8. dele (). Epifl. 1. ad Momum. p. 2. lin. 22. maners, reade moouers, pa. 3. l. 19. humors, r. humor. Eclog. 2. p. 1. l. 14. were, r. now. pag. 2. l. 25. awe, r. policie. p. 3. l. 28. thrift, r. thirft, Eclog. 3. p. 2. l. 10. not r. or. Ecl. 4. l. 8. vertues, r. vertue. Epifl. 2. lin. 15. contaging, r. containing. p. 3. l. 13. of, r. if. p. 5. l. 1. mortall, r. morall. p. ead. l. 15. tongue, r. longes. p. 6. l. 1. cheere, r. cheer'd. Sat. 4. pag. 2. li 20. leare, r. teare. p. 3. l. 23. reft, r. roft. p. 4. l. 13. is, r. was. Sat. 5. p. 2. l. 19. dread, r. dreades. Epifl. 3. p. 2. l. 16. are, r. doe. p. 3. l. 6. harkt in mine, r. lay lip to, pag. 6. lin. 2. Gredoes, r. Predoes. ead. lin. 9. fure, r. fince. Epifl. 4. p. 1. l. 6. no, r. may. p. 2. l. 8. peace, r. pence. ead. lin. 25. retaine, r. reclaime. Epifl. 5. p. 4. lin. 5. Piertas, r. Pserius. Epifl. 6. p. 1. l. 7. worth, r. North. p. 2. lin. 1. accurft, r. incenft. ead. pa. lin. 19. diffraundged, r. diftourning.



To Master E. Dig. Satyre. 1.

A Fgbie whence comes it that the world begins. To winke at follies, and to footh vp finnes? 21 Can other reason be alleadgd then this, The world fooths finne, because it finfull is? The man that lives by bribes, and vsurie, Winkes (like a foxe) at lothfome letcherie; Craft giues ambition leave to lay his plot, And croffe his friend, because he soundes him not: All men are willing with the world to haulte, But no man takes delight to knowe his faulte. He is a gallant fit to ferue my Lord Which clawes, and fooths him vp, at euerie word; That cries, when his lame poesie he heares, T'is rare (my Lord) t'will passe the nicest eares: This makes *Anphidius* welcome to good cheere; And fpend his Master fortie poundes a yeere, And keepe his plaife-mouth'd wife in welts & guardes:

B For

For flatterie can neuer want rewardes. And therefore *Humfrey* holdes this Paradox: T'is better be a foole then be a fox: For folly is rewarded and respected, Where fubtiltie, is hated and rejected: Selfe-will doth frowne, when honest zeale reproues. To heare good counfell errour neuer loues. Tell purfie *Rollus* (lusking in his bed) That humors, by excessive ease are bred, That floth corrupts, and choakes the vitall fprights, And kils the memorie, and hurts the lights: He will not sticke (after a cup of facke) To flout his counfeller behind his backe. For with a world of mischiefes, and offence Vnbridled will, rebelles against the sence, And thinketh it no little prejudice, To be reproou'd though by good aduice: For wicked men repine their finnes to heare, And folly flings, if counfaile tuch him neare. Tell Sextus wife (whose shoes are vnder-layd) Her gate is girlish, and her foote is splayd; Sheele raile with open mouth as *Martiall* dooth: But if you praise her (though you speake not sooth) You shall be welcome both to bed, and bord; And vse her felfe, her husband and his fword.

Tell

Tell blear-eid Linus that his fight is cleere, Heele pawne himselfe, to buy thee bread, and beere: But tuch me *Quintus* with his stincking breath, The dastard will defie thee to the death: Thus, though mens great deformities be knowne, They greeue to heare, and take them for their owne: Find me a niggard that doth want the shift, To call his curfed auarice good thrift? A rakehell, (fworne to prodigalitie) That dares not terme it liberalitie? A letcher, that hath lost both flesh and fame, That holds not letcherie a pleasant game? And why? because they cloake their shame by this, And will not fee the horror what it is. And cunning finne being clad in Vertues shape Flies much reproofe, and many fcornes doth fcape. Last day I chaunst (in crossing of the streete) With *Diffilus* the Inkeeper to meete, He wore a filken night-cap on his head, And lookt as if he had beene lately dead: I askt him how he far'd, not well (quoth he) An ague this two months hath troubled me; I let him passe: and laught to heare his skuce: For I knew well, he had the poxe by Luce: And wore his night-cappe ribbind at the eares,

B 2 Because

Because of late he swet away his heares: But had a stranger, chanst to spie him than He might have deemd him for a civill man. Thus with the world, the world diffembles still, And to their owne confusions follow will: Houlding it true felicitie to flie, Not from the finne, but from the feeing eie. Then in this world (who winks at each estate) Hath found the meanes to make him fortunate: To colour hate with kindnes, to defraud In private, those in publique we applaud: To keepe this rule, kaw me and I kaw thee; To play the Saints, whereas we diuels bee. What ere men doe, let them not reprehend: For cunning knaues, will cunning knaues defend. Truth is purfew'd by hate, then is he wife That to the world, his worldly wit applies: What is he wife? I as *Amphestus* strong, That burnt his face, because his beard was long.

Ad Momum. *Epistle*. 1.

SIr, laugh no more at *Plinie*, and the rest, Who in their publique writings doe protest

That

That birds, and beaftes, (by naturall respects And motions) iudge of fubsequent effects: For I will proue, that creatures being dombe, Haue fome foreknowledge of euents to come. How proue you that I heare fome *Momus* crie? Thus (gentle fir) by good *Philosophie*. First brutish beastes, who are possest of nought But fantasie, to ordinate their thought. And wanting reasons light, (which men alone Pertake to helpe imagination) It followeth that their fantasies doe moue. And imitate Impressions from aboue: And therefore often by the motion Of birds and beafts, some certaine things are knowne: Hereon the Stragerite (with Iudgment deepe) Discourseth in his booke of watch and sleepe; That fome imprudent, are most prouident, He meaneth beaftes, in reason indigent, Where naitheles their intellective parts (Nothing affected with care-killing harts, But defert as it were and void of all) Seeme with their maners halfe conaturall. For proofe, the bitter stinges of sleas, and flies, The flime-bred frogges, their harsh reports and cries Forefignifie and proue a following raine:

B 3 How

How proue you that cries *Momus* once againe? Why thus dull dunce: The moyst and stormie time Fitting the frogges, that dwell in wette and flime, Makes them by naturall instinct to croke, Because ensuing raines the spleene prouoke: And to the fleas, and flies in their degree, By their attracted moyst humiditie, Drawne from a certaine vertue elatiue. Whence raine his generation doth deriue: Seeke more than their accustom'd nutriment. So cocks in feafon inconvenient That often crowe, and affes that doe rub And chafe their hanging eares against a shrub; A following raine doe truelie prophecie, And this the reason in Philosophie: The cocke whose drienes by the heate was fed, By moysture feeles the same extinguished: The affe with vapours caused by the raine, The humors then abounding in his braine: Ingendereth an itching in his head: What neede I more, he that hath *Virgil* read, (Were he as *Cato*, crooked and precise) Would graunt that birds, and beafts were wether wife: But if fome misbeleeuing lad there bee

That '

That scornes herein to iudge, and ioyne with mee:
This paine I doe inioyne him for his sinnes:
When porpose, beate the sea with eger sinnes,
And beastes, more greedily doe chaw their cud,
And cormorants, seeke shore, and slie the sloud;
And birds doe bowse them in the pleasant springs,
And crowes doe ceassesse crie, and beate their wings:
That cloakles, in a champion he were set
Till to the skinne he thorowsie be wet.

To reverend Colin. Eclogue. 1.

Ergasto. Damian.

Ergasto.

Sing vs that carroll (Damian)
Amintas foung when he began,
To follow Ringdes minstralsie,
And made vs merrie melodie.

Damian.

Yong lad, my strings are broke and spent, My harpe, records no merriment, The moderne and newsangled laies,

From

From auncestrie beare hence the praise; Such strange *Terpanders* now professe, To moue both mirth, and heauines, By euery motion of the singers, That olde men seeme but sorie singers.

Ergasto.

Let yong men boast what art they list, Mine eares chiese pleasure doth cosist, In hearing what concentfull laies
Our Fathers chaunted in their daies;
For often haue I found this true,
The sence is olde, the words be newe:
What ere the yonger boast and braue,
Their worth, & wit, from eld they haue:
Olde sence by vpstarts newlie suted
In words ill warpt, is not reputed
The deede of him that formd the stile,
But his that did the sence compile.

Damian.

Since thou canst argue so for age,
My voice with harpe some warre shall wage:
And I will sing thee such a lay
As erst I heard my Ringde play,
At Galateas wedding feast,
(Where sea to heare, his musicke ceast.)

Cantus.

Cantus.

There was a time (or writers have missung)

V Vherein our partiall mothers ballance hung VVith equal poise: and fish, wild beastes, and birds, Had vse of reason, and of needfull words: VV herein foure-footed beafts of sauadge field, (VVho fought the state of winged fowles to wield) Conspir'd, (the better to defence their states) To chuse the fish, to be their mutuall mates: VVho vainly trusting to their fraile defence, Consented quickly to the beastes pretence, Supposing nature, equallie had lent Like force in earth, as liquid element: Hereon (ambition egging on the flocks Of proud foure-footed beasts) the shoares, and rocks VVere fild with fish; and heaven, with shoutes and cries, And gastlie breathings, almost lost his eies: VVhen all the foules, embatail'd in the aire (Seeing their fortunes almost in despaire) Befought the Gods, (who all iniustice hate) To be affistant in this dire debate: Ioue, by a thunderclap a fignall gaue Vpon their prayers, they should good fortune haue, And speedily sent out the Southerne wind

To

C

To drive the waters from their bounds asfind; A murren on the beasts he thrilled downe: VV hilft thus the reverend judge doth threat and frowne, The fowles they stoupe, and offering vrgent blowes, Finde hartles beaftes, and each where liveles foes: The fish, on waveles shore disperst, and left, Of pride, and life, were all at once bereft: The fowles prevaild, and fed them fat with pray, And after victors like did flie away; And beating off the aire with open wings They tun'd this carroll to the woods and springs, To beasts, to fish, (reserved from brunt of warre) To all, that (with both factions mortall are) Beware (ô what soeuer race you bee) (Too much ambitious in felicitie) To strive to raise your fortunes through oppression, Or count your neighbours purchase your possession, For Gods revenge each impious attempt Before the plague, or punishment be drempt: Be sure the square whereby you build your states, Must breake and faile, in dangers and debates; For Nemesis hath every houre reserved A plague for pride, that hath from iustice sweru'd: Oh you, whose calme, makes neighbours stormes seeme sore Trie you your tides, before you trust your ore,

The

The furge may rife on sodaine ere you thinke,
And force you, (whilft you swim, secure) to sinke.
VVho trustes to choice of proud confederate,
And failes in choice of faithfull friends estate;
Let him disclaime his armes, and claime foresight;
Lest he with beastes, mannage a beastlie fight.

Ergasto.

In footh this is a wittie lay More pleafant then the verrelay, The shepheard sings vnto his sheepe As soone as day begins to peepe.

Damian.

Waigh not the words, but marke the worth, Great flouds doe often iffue forth
From humble waters, and deepe skill,
May flow from an impolifit quill.
Who waites for words, may get him hence,
For shepheards onely sing for sence.

C₂

To happie Menalcus. Eglogue. 2.

Philides. Eglon.

Philides.

What wrong, or discontent, old Eglon hath with-held Thine honorable age from gouerning the state? Why liu'st thou thus apart, whose wisdome wont to shield Our kingdome from the stormes of soes, and home-bred hate.

Eglon.

Ah Philides, the tast of trouble I have felt, Mine actions misconceau'd, my zeale esteem'd impure, My policie deceite, (where faithfullie I delt) These wrongs, (all vndeseru'd) haue made me liue obscure: Besides, my youthfull yeares were cancel'd by mine age, (The verie Inne of griefes, of ficknes, and of cares,) Time bids me now prepare, with death some warre to wage And thinke vpon mine end, and shun these worldlie snares: And time it is (God wot) when age hath got the start, To flie from publique noyfe, and brawles of iudgement feate, For now my wits waxe weake, and scarce yeeld vie of art, My limmes are stiffe and starke, my pulses faintly beate. And this late-purchas'd age, (besides all other paines) Is subject to contempts, accus'd of auarice, And youth, with felfe conceit, hath fo bewitcht his braines, As he esteemeth yeares, wits chiefest prejudice.

Philides.

Philides.

Can men fo farre forget the reuerence and awe. They should in instice, yeeld to filuer-suted haires? Is duetie fo despis'd, (enioyn'd by natures lawe) That youth impugneth age, in mannaging affaires? Then worse then Ethnicks farre, may Christians be esteem'd, For both among the *Greeks* and *Romanes*, I have red, Such honors given to eld, that nothing happie feem'd Wherein their counsell mist, and wisedome had not led: In Solons happie lawes, in olde Licurgus schooles, In Numas fage decrees, and grave Prometheus books. Amercements were fet downe for fuch misgouern'd fooles, As did maligne at eld, and loath their reuerent looks: For where they first ordain'd, the Gods should be ador'd, Next, that the filly poore, should want no due reliefe, They lastlie, did command the yonger to afford All honour vnto age, and still to hould them chiefe: The Romane Senate wont, in giuing dignities To take respect of yeares, of judgement, and discretion, The Lacedemon state, in all their souerainties, Did yeeld their publique charge, to aged mens possession: Taught by these flouring states, by men so fortunate, (As reading what they did, our mindes are stir'd to follow) I wonder that our world, should so degenerate, From perfect awe, and carrie harts fo hollow?

Eglon.

Ah *Philides*, forbeare to wonder at the time, There must be some contempt, before a plague succeede: I see great stormes at hand, and sigh to see them clime, Whose fall I might bewaile, before it come indeede.

C 3 But

But let all reasons passe, of enuie, and disgrace, Sufficient to with-draw, a man from common weale, Not these alone procure, me leaue mine honored place But this, because tis time with state no more to deale: The houre prefixt is come, the revolution fixt, Wherein I must, and will, give ouer government; Taught by those happie men, whose weale, with forrow mixt, Did make them leave the world, which danger doth present: Oh when I fadlie thinke of olde *Lucullus* wit, Who having fortune thrall, and fame attending him, Thought good to leave the world, when he had conquer'd it, And rather cease in time, then sincke, in hope to swim: I cannot chuse but smile, because by like aduise I flie from froward hate, (as olde Metellus did) And leave vngratefull men, (as erst did Scipio wise) Deeming it happines in private to be hid: Had Cicero forethought, how fweet this course had beene When he had master'd fame, and conquer'd Cateline, His Tusculanum then, he had more often seene, And left vngratfull Rome, before he did decline: But hope of further fame, fo fondlie him befotted, That wraftling with lewd chance, at last he caught the fall, And where he presuppos'd, true fame was him allotted, There lost he his desire, his fortunes, life, and all: His lessons make me wise; these warnings are mine armes; Wherewith I conquer chance, and false Rhamnusias traines, And now deere *Philides*, my mind no trouble farmes, And great content is bought, with little thrift of gaines.

Philides.

Thy reasons have their waight, and so have wonne my hart, As I will leave the world, and come and live with thee:

Eglon.

So doing thou art wife, who from the world doth part, Begins to trauell on to true felicitie.

> To Rowland. Eclogue. 3.

VVagrin. Golde.

VVagrin.

Hie fings not Golde as he whilome did In facred numbers, and diviner vaine, Such hymnes, as from bace-humor'd braines are hid? For shame reuiue thy mated Muse againe, Let not ambitious ignorance forbid Thy worthfull stile immortall praise to gaine, Liue thou to after age, and let thy fame, Eternife thy deferts, and tell their shame.

Golde.

Why should I make mine industrie a slaue, To day, and night? why should I dwell on thought When as fome fcoffing ideot shall depraue That which with trauaile learning forth hath brought: Proud Aristarchus will the credit haue. And beare that palme, the happier muse hath bought, And

And though in furnace of true art I trie My labor'd lines, yet fcape not obloquie.

In fuch a world where worth, hath no rewarde, Where all the gods, want shrines, but greedie gaine, Where science sleepes; and ignorance is hard, Why should I loose my sleepe, or breake my braine? Can vertue spring that wanteth true regarde? No VVagrin no: tis wisdome to refraine In such an age, where learning hath no laude, Nor needie Homer welcome, or applaude.

Sweete Muses, my companions, and repose, Tir'd with contempts in silence now record Your pleasures past; disdaining to disclose Your worth to them, who wisdome haue abhord: Make me the Iudge, and writer of your woes: Whil'st senceles walles, (where I your treasures hord) Doe heare such griese, as were they ought but stone, Hewd in this age, they might consume with mone. VVagrin.

Fie Golde, blame not all men for a few,
The Muses haue some friends, who will esteeme
A man of worth, and giue desert his dewe:
Did Mircurie (as many wisemen deeme)

Surcease

Surcease the wavering *Cynthia* to pursue, His crosse aspects to arts, more sweete would seeme: There are some sewe, (alas that they were more) That honour poesie, and wit adore.

To these firme oakes (who boldlie can resist
The tempest of lewd tongues,) thy selfe applie,
Like Iuie, round about their bodies twist,
And liue to them, whose fame should neuer die:
Sweeten their eares, and glut them when they list
With such nice numbers of sweete poetrie:

That reading, they may thinke, that euerie line Refines their wits, and makes them more diuine.

Golde.

On these strong pillars (VVagrin) haue I built,
And liu'd a while in sunne-shine of their grace,
But time (sweete friend) belieue me if thou wilt,
Hath made them worldlie, couetous, and base,
Their niggard mindes, with golden words they gilt,
They are not as they seeme, in outward face,
To liue in hope of that they meane to giue,
Is to deceiue our selues, and not to liue.

Arts perish, wanting honour, and applause, And where imperious neede doth tyrannise,

)

The

The holie heate, through worldly cares doth pause,
The minde, (with-drawne to studie for supplies)
Is sold with earthlie thoughts, and downward drawes;
Hence come those dull conceits amongst the wise,
Which coy-eard readers censure to proceede,
From ignorance, whereas they grow by neede.

Oh were the world fo forward to affect
The high conceits of artists as of yore,
When least deferts, were held in high respect;
Did wise Macenas flourish still t'adore
The heauenly lines his Virgil did erect,
Or he whom Rome admir'd for wisdomes store;
Want, should not wring good wits, and this our age
For science, should with theirs, the battaile wage.

But now, these frugall patrons, who begin
To skantle learning with a seruile pay,
Make Poets count their negligence, no sinne:
The colde conceit of recompence doth lay
Their sierie furie when they should begin,
The priest vnpaid, can neither sing, nor say:
Nor Poets sweetlie write, except they meete
With sound rewards, for sermoning so sweete.

Which

Which found rewards, fince this neglectful time
Repines to yeeld to men of high defart,
Ile cease to reuel out my wits in rime,
For such who make so base account of art:
And since by wit there is no meanes to clime,
Ile hould the plough a while, and plie the cart,
And if my muse to wonted course returne,
Ile write, and judge, peruse, commend and burne.

VV.agrin.

A better mind God fend thee, or more meanes, Oh wouldst thou but conuerse with *Charles* the kind, Or follow haruest, where thy *Donroy* gleanes, These thoughts would cease: with the thy muse should A sweet conuerse: then this conceit which weanes (find Thy pen from writing, should be soone resignd.

Golde.

I rest resolu'd, if bountie will, I wright, If not, why then my muse shall slie the light.

D₂

To Master Samuel Daniel. *Eclogue*. 4.

Deliuorus. Felicius.

Deliuorus.

Felicius, nourish not these sullen vaines, Liue not, as if thou lothedst to impart Vnto the world thy wisdome and thine art: Vertues obscur'd, yeelds small, and sory gaines But actively imployd, true worth retaines:

Now clattering armes found terror in our coast, Like aged *Nestor* guirt thee in thy steele, Win fame by valour, let impugners seele, That though sweete *Mercurie* delights thee most, Thy courage, with thy yeares, thou hast not lost:

Felicius.

Eld is ordain'd to counfell, youth to fight; Age to fore-fee, young courage to enact, High courage with true wifdome euer backt, Winnes perfect fame: youth doth deferue by might, But old age, by good counfell, and forefight.

Deliuorus.

Deliuorus, when as thou dost beholde Felicius sitte apart, be thou assur'd His mind still works: and what thou hast endur'd In bloudie brunts, the same though being olde He doth endure, and more a hundreth solde.

I trauaile in my foule, when thou doest sleepe I for my countrie combate by fore-cast, And how by day, the danger shall be past By night I studie: Thus by care I keepe, What hed-strong youth might loose, & loosing weepe.

I liue not then obscurely, as I seeme,
But as the master of the ship performes
Far more then comon yonkers in great stormes,
So guiding of our states well may I deeme,
I doe, and merite more, then most esteeme.

Deliuorus.

As if a life deuoted vnto ease,
And mannaging affaires by policie,
Might be compar'd for worth, & dignitie
With honorable armes, by land and seas?

Felicius.

Why not (fweet friend) yeeld reason if you please?

D 3 Deliuorus.

Deliuorus.

Whom euer did the rifing funne behold More royalliz'd, and dignified then him, Whose glorie, (though fell fortune sought to dim) His courage rais'd, his conquests manifold, Commaunding all, himselfe still vncontrol'd?

By armes, Realmes, Empires, monarchies are wonne, To armes, lawes, iustice, magistrates submit, Arts, sciences, before their triumphes sit, And beg their grace, and sing what they have done, Amas'd to see the race, which they have runne.

Felicius.

Delinorus, warre, honour doth deserue, Yet counsell in all kingdomes policied Is farre more worthie, and more dignified: For armes, but in extreames doe neuer serue To reconcile, and punish such as swerue.

First haue an eie to *Grecian* gouernements, And euen in them, the truth will be explain'd. In *Athens*, where *Themistocles* remain'd, Though much he conquer'd for his regiments, Yet *Solon*, was more prais'd for his intents:

Themisto-

Themistocles, by armes; he by good lawes: One, conquered foes, the other planted frends; One got the wealth, the which the other fpends, Both fame: though not like measure, nor like cause: For counsell to it selfe more honour drawes.

Paufanias, and Lyfander by their fwords, And warlike vertues, made Laocena ritch, Fame followed them where they their tents did pitch, But graue Licurgus, by his lawes and words, Did merite more, then these renowmed Lords,

Though these attempted, he prefixt the way,
Though they commanded, and arraung'd the bands,
Licurgus put the fortune in their hands:
Though Marius could begin, and make the fray,
Yet Scaurus policie deserues the bay:

Let Catulus, with Pompey be compar'd, Or wittie Cicero, with Cateline: And to preuent with policie diuine That which the other ouer rashlie dar'd, Deserves such same as may not be impar'd.

Say

Say militarie vertue doth require
A valiant hart, great strength, and constancie:
The selfe-like guistes in ciuill policie
Are requisite for such as doe aspire,
To gaine renowne by counsell for their hire:

In briefe, for what is warre ordain'd but peace? And perfect peace is end of bloudie warre: And fith the ends, fore-meanes, is prifed farre; Let warre, his boast of dignitic surcease And yeeld to wisdome, which doth peace encrease.

Peace, doth depend on Reason, warre on force, The one is humane, honest, and vpright, The other brutish, fostered by despight: The one extreame, concluded with remorse, The other all iniustice doth denorce.

Deliuorus.

Felicius thy reasons are approu'd (If measured by the square of statemens skil, Who on their bookes hang their opinions still) But I, who from my youth the warres haue lou'd, From mine opinion may not be remou'd.

For

For by that methode which my felfe haue tried I find fuch word-bold warriors as you be As fit for warre, as apes for minstralsie: For what can you prescribe, or els prouide, To order those, whom you could neuer guide?

Thinke you *Vigetius* ferues to make you fit To give directions to a generall?

No book-men no, time now hath changed all,
Both men, and meanes: war craues a greater wit And courage, then when *Rome* directed it:

Should we exfpect, (as erft the Romaines did)
Inftructions to diflodge, encampe, affaile,
Before we did endeuour to preuaile,
The meanes to conquer would be loft, and hid:
Bafely fights he who warres as others bid.

All things are chang'd, the meanes, the men and armes, Our stratagems now differ from the old, Expert in booke, was neuer trulie bold, *Demosthenes*, whose tongue the souldier charmes, Fled coward-like away in hot alarmes.

E This

This faid, he ceast, and would no more proceed, Felicius lest him setled in his thought, I, hearing both the reasons they had brought, Resolu'd that both deserue true same indeed, And pray that wit may thriue, & war may speed.

To F. M. Satyre, 3.

In youth, (too subject to this worlds assault)
To imitate, admit, and daylie chuse,
Those errors, which their lawles parents vse.
For what by vaine example youth conceaues,
The same for lawfull, daily he receaues,
If damned dice the sather doth assect,
The selfe-like sollie doth his heire insect,
If lust; to lust the sonne is too procliue,
If fraud, by fraud his wanton race will thriue:
If surfet, surfet is esteemed no sinne,
For youth perseuers, as he doth beginne.
And where to natures, (forward to retaine)
Lewd objects are annext and customes vaine,
The wounds grow desperate, & death doth end,

Before good counfell can the fault amend; Lucillas daughter, she that keepes the swan, That faw her mother dallie with her man: Steale priuy sports, for sweet meates hazard same. Scarce twelue yeares old begins to do the fame: For nature, ioynd with custome, neuer failes But by her felfe, and in her helpes preuailes: And why? because what children apprehend The fame they like, they follow and commend: And where the mind is willing and addict, Th' examples are more forcible and strict: And though fome natures, by especiall grace Correct themselues, and give not follie place, Yet leane the most part, to example so, That what they like, they hardly can forgoe: Then (gentle friend) fro damned deeds abstaine, From lawles ryots, and from pleasures vaine, If not regarding of thine owne degree, "Yet in behalfe of thy posteritie: "For we are docible to imitate, Depraued pleasures the degenerate. Be carefull therefore lest thy sonne admit By eare, or eie, things filthie or vnfit, Exclude the bawd, the parasite, the whore, The dicer, drunkard, fwearer from thy dore,

E 2

For

For fuch contemptible conforts as thefe, Leaue ranckest poyso where they sweetly please, And as thy child refembleth thee in face, In foote, in feature, and in outward grace, So studie thou (thine actions being good) He may wax like in maners, as in blood: If thou espie within thy curious knot, Some tangling twitch, that doth thy flowers rot, Or in the picture hanging in thy hall, That represents Cæsar maiesticall, Thou fee some spots that spoyle and doe disgrace The matchles modle of thy monarcks face, Wilt thou not quickly roote away the one, And wipe the other from the piece anone? So in thy fonne demeane thy felfe likewise, If thou perceive a finne, that doth difguife And choake the beauties of his toward mind, If in this image of thy felfe thou find, Corruption, choaking vertue, error, grace, And will, vfurping reasons rightfull place: Diffwade by fatherly admonishment, Schoole, and correct, aduertife, and preuent: Make him by gouernment, and perfect zeale, A happie member of his common weale, And not by negligence, and libertie,

A

A fcouge vnto thy private familie: The eaned lambe doth loofe that colour feld, The which at first, thingendring ewe beheld: The stained cloth, retaines his grayned die, The Iuory his first Imagerie, The bird but scarcely broken from his shell, Feeds on that food which first he liked well: The tunne retaineth long, the tast, and sent, Of that pure licour which at first it hent: And what impressions we in youth retaine In age, our reason hardly will restraine: The idle *More*, the *Turke*, the *Saracine*, The Chinois, and the wealthie Abissine: Observe that custome, and idolatrie Which was ingrafted in their infancie; Then in the presence of thy toward heire Beware to frisle, currle, and kembe thy haire, To fpend three houres, in gazing in a glaffe, Before thy wife and daughter goe to maffe: Take heed thy gagtooth'd hostes in his sight Tell not how oft she tyres thee euery night, Beware thy fonne doe neuer heare thee bragge, That thou hast paid twelue angels for a nagge, And pawn'd it to the rich and broking bawd, For whores, and capons, little to thy lawd:

E 3

Take

Take heede the toward lad doe neuer heare,
That thou hast spent a thousand pound a yeare,
Take heed thou neuer sweare whilst he is by
That thou by othes dar st proue an open lye,
Lest seeing thee make light of lothsome sinne,
To practife like misdeeds he doe beginne;
And thou at last to thy excessive griese,
Behold thy selse a begger, him a theese:
For by a fatall law it comes to passe
That lewdnes is defam'd and euer was.
And life corrupt by vnexpected shame
And timeles death is buried with defame:
Enough, if grace be gone, then words be vaine:
Ile tell thee more if so I write againe.

To

To Master W. Bolton. Epistle. 2.

Bolton, amidst thy many other theames
Thou dost desire me to discourse of dreames: Of which, what I could gather, reade, or find, I here fet downe to fatisfie thy mind: Dreames then (in fleep our fpirits true retreate) Do chalenge their predominance, and feate: And in their natures, are but fantalies Made by the motion of Imageries, According to the fleepers habitude Of euery fensible similitude. So then, all dreames from diuers causes grow. And from th' interior, or th' exterior flow: Thinterior likewise hath a double right, The one is mentall, clayming by the fpright, Where through in fleep (the fantasie and thought Encountring) strange and rare effects are wrought; Refembling those, which our affections kept, And thoughts did trauel on before we flept: The other cause takes his fruition. And being from the bodies disposition: For by th' interior habitude and ftate

The

The bodie houlds, (corrupt, or ordinate) Some motion in the fancie is maintain'd. According to the disposition gain'd: For where as chilly humors doe abound, Men feeme in fnow, or water, to be drown'd: This makes the fage Phisitian to coniect By dreames, what griefes the inward parts infect: Th' exterior cause likewise, we double call, The first divine, pure, and spirituall, Whereby things hidden, facred, and concealed, By God, or by his Angels, are reuealed: The next is meerely corporall; whereby Not onely mind and working fantasie Is chang'd, (according as the fleepers thought Or fancie, by contaging aire is wrought) But by th' impression of celestial raies, Which doe conforme affection to their waies. For fo the staid star-gazers doe areede, That from celestiall bodies doe proceede, The cause, & workings of our dreames in sleepe: And in this point a mightie coyle they keepe. Note me the houre (fayth one) and bring it me, I will expresse th' effect and dreame to thee: For as when choller fwarmes in breast or hed, Men dreame of things inflam'd, and fierie red,

And

And whereas fleugme preuailes, abounds and fprings, We dreame of watrie, colde, and frostie things: So heaven may by his influence bestowe The knowledge of th' effects which he doth owe, And what in strength, and vertue it containes, Infuse in man, in whom his worke remaines: But by their leaves; tis not materiall The heavens can doe onely but cafuall: But now me thinks Apollo puls mine eare And claimes mine industrie an other wheare: Speaking in thee, (because in thee he raignes) And bids me busilie imploy my braines, And proue of fpirits either good or bad, In formes, and certaine apparitions clad, Can further force, or els infuse by right, Vnfained dreames, to those that sleepe by night. To which mine answer is affirmative. Because the fathers make it positive: For dreames both true, & certaine, now & then, By bleffed fprites, are powr'd in liuing men Either as pertinent to their reliefe, Or to represse their frends impendent griefe, Such was the dreame Albertus Magnus had, Who whilst the world in nights-dark-cloake was clad, Suppos'd he fawe, (neere to a water-mill

F

By

By which a brook, did flow with murmure shril) A pretie lad, hard by the riuer fide. That from the bancke fell headlong in the tide. Whilst wrastling there he lay, and he in dreame In pittie feemd to faue him from the streame, The morne arose, he walkt, and scarce araid Beheld a wofull mother quite difmaid; That piteously perplext, and tir'd with teene, Complain'd no lesse the in dreame had seene. The felfe-like hap to *Nicons* fonne befell, Who knowing neither purge, nor hidden spell, To cure his patient trauel'd with the spleene. Fell fast asleepe within a medow greene: Wherein he thought, fome spright, or genius good, Enioyn'd him presently to let him blood Betwixt the wedding finger and the small, Which wakned he perform'd, and therewithall The ficke man got his health, he wonne the fame, And thus by dreame his doubt he ouercame: If then the heauenly bountie by good fprights, Direct mens actions to their best delights, To bodily contents, to perfect health, To fafetie, to fecuritie, and wealth: Farre and more working is his heau'nly power, In fending holy fpirits euery howre;

Who

Who in our mortall, and spirituall weale, Are prest syncere instinctions to reueale: So in a dreame King Salomon the fage, (Both wealths, & wisdomes, wonder in his age) Had speciall counsaile how to beare a hand In governing his people, and his land: So even the most corrupt and vnretir'd, Haue to good ends, beene faithfully inspir'd: So Pharao, and Nabuchadon for: The caitife *Caiphas*, and many more, To their confusion have fore-knowne their fall. And miseries God threatned them withall: From euill messengers the sonnes of pride. To euill men, true things are tould beside. Not for the diuels tongue they shuld beleeve. But that in right he labours to deceive, Not for defire to manifest misdeede. But to himselfe more faith and trust to breede: So Socrates, the night before he sawe Diuiner *Plato*, skild in natures lawe, After digestions howers were ouerpast, And vapours in the braine digested fast, Bethought him in his dreame that he beheld A milk-white fwan, whose pleasant note exceld, That from the earth to heaven did singing flie,

F 2 And

And cheere all other birds with melodie:
Which when he wak'd, he knew fore-tould the truth
Of *Platos* worth; for feeing of the youth:
Here is (quoth he) that fwan that fung fo fweete,
Whose eloquence, all *Greece* shal grace & greete:
Thus much for dreames, though more remaines to say:
My Muse commaunds me now make holiday:
And end abruptly, vowing faithfully,
To prosecute this subject seriously.

To a deere friend lately giuen ouer to couetousnesse.

Satyre. 4.

I Heare of late (but hould it verie strange)
(That such vaine newes is common in the change)
How being old, and drawing to the graue,
Thou waxest greedie, and desir'st to saue:
As if thy life of sorrowes had no store,
But thou in policie shouldst purchase more?
Alas for thee, that at thy iournies end
Art growne so neere and carefull what to spend.
Looke on thy selfe, age hath thee by the backe,
Thy haires are white, which erst were frisseld blacke:
Thine

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Thine eies are funcke, thy cheeks are leane and pale, Thy lips are blew, thy breath is stincking stale, Thy grinders gone, thy ghastlie gout, and murre; Do breake thy fleepes, and fcarcely let thee fturre: Thy memorie is dul, and wel nie dead, Thy tongue alreadie faulters in thy head: Where al these torments make thee loth thy self, Why art thou now enamored with thy pelfe? Think'st thou the purchase of a niggards name Is not a prejudice vnto thy fame? Marke me a miferable myfing wretch, That lives by others loffe, and fubtle fetch. He is not onely plagu'd with heavines. For that which other happie men possesse, But takes no tast of that himselfe partakes, And fooner life, then miserie forfakes: And what in most aboundance, he retaines In feeming little, doth augment his paines: His trauailes, are fuspitions backt by feare, His thoughts distraught incessant troubles leare, He doubts the raine, for feare it raise a floud And beare away his houses, and his good, He dreads his neighbours cattle as they passe, For feare they stay and feed vpon his graffe, He hides his treasures vnder locke and kay,

E 3

Lest

Lest theeues breake in, and beare his bags away: Onely vnto himselfe, for whom he spares. He gathers nothing but continuall cares: His eie disdaines his hungrie bellie meate, Himselfe repines, at that himselfe doth eate, Though rents increase, he lets his body lacke, And neither spares his bellie nor his backe: What on him felfe he laies, he houlds it loft. What on his wife, he deemes vnthriftie cost, What on his heires, his miserie and misse: What on his feruants, ryotting it is. Thus from himfelfe, his couetous defire Doth draw himselfe, and on his hart doth tire: So liues he to the wretched world alone, Lothfome to all that long to fee him gone: If fuch he be, (as fuch he is indeede) And far more worfe, (if wealth more worfe may breed) For shame from such a sinne thy life exempt, That makes thee rich in nothing but contempt, They fay the many packs before thy doore, Are but the pawnes, and wages of the poore, They fay the buildings which thou dost begin, Are rich without, but yeeld no rest within; They fay thy deerest friends are sure to pay Great forfeitures, and if they misse their day:

They

They fay the 'cerest of tenne a yeere Is held too little to maintaine thy cheere, And yet thy felfe, thy wife, thy maid, thy knaue, Scarce butter'd turneps vpon Sundaies haue, They fay at New-yeares-tide men give thee cakes, And thou the next day fels them for their fakes, They fay thou fel'st the chipping of thy bred For feare thy feruants should be ouer fed. They fay one horse may be are thy houshold stuffe, Where for thy coyne three carts are not enough; They fay thy welted gowne, and ruffes of lawne, When thou wert warden last was but a pawne: They fay thy plate is forfeited and loft For halfe the money that at first it cost, They fay thy wives cast kertle is become A paire of breeches to enskonce thy bum. Briefly, they fay that for the world thou art Too wretched, and for God too false in hart. All these reports thou knowest as well as I Spring fro fome grounds, things fould by common cry Are quickly fould, men hardly stop the noice Of flanders published by common voice: If these be true, reforme them; if vntrue, Take them for warnings what thou shouldst eschue: What ere they be, now thinke vpon thy graue,

And

And leaue thy worldly drudging to thy knaue, And let him carrie fier vnto thy stils, And tend thy brewhouse, watch, & ward thy mils Looke to thine apples, lest they rotte away, Set vp thy hop-powles, and thy champions lay. And thou thy selfe safe wrapt in cloth and surre, Fall to thy prayers, desire no more to sturre, Giue to the poore, what thou hast got by wrog, For be affur'd thy daies cannot be long: Follow this frendly counsell which I giue, Or els in shame, and hatred thou shalt liue, Or dead, those passengers that spie thy graue, Shall say here lies a broking bribing knaue.

Satyre, 5.

I N every from Gades to Ganges flood
Too few they be that thinke vpon their good:
Too few that by discretion can discerne
What profite rightly doth themselves concerne.
Behould ambitions true begotten sonne,
Spent in desire before his hope be wonne,
Striving for kingdomes which are sooner lost,
Then kept, desir'd, then had, with mightie cost.
Ending like him that senceles in his harmes

Doth

Doth striue to stem a sea with two weake armes. Behould a mind preffing beyond his might, Catching at stars censur'd by ouerlight. Like him tha eger scales a mountaine steepe, And headlong fals into the valley deepe: There liues no man fo fetled in content That hath not daily whereof to repent, Nor can reformed wit fo iustly deeme, But that it leaves true goods, for fuch as feeme; Briefly, the greatest gifts whereof we boast Are those which doe attempt and tire vs most. Peace brings in pleasure, pleasure breeds excesse, Excesse procureth want, want works distresse: Distresse contempt, contempt is not repair'd Till timeles death determine, hope dispair'd. Warre egges the victor to defire debate, The conquer'd to submit and serue with hate; Leaues nothing fure though he prefume to choose, But what he keeps with hate and dread to loofe: How oft hath watching policie deuis'd A cunning clause which hath himselfe surpris'd? How often hath lewd fraud been fet afloate? Of purpose that his goods might cut his throate? Who builds on strength by policie is stript: Who trusts his wit, by wit is soonest tript.

G

Example

Example be thou Hepar, who profest A home-borne infant of our English west Hast in that shamefull schene of treasons play Betray'd thy felfe to death, who would'st betray: Volcatius that fubborn'd, deuis'd, and wrought To worke out *Themis*, from the place he fought: Was laught in court, and though he were not feene, Yet wept his follies to a woodden skreene, Was neuer fince this wretched world began To entertaine, receive, and nourish man. A judgment by itselfe that neuer err'd Or wit vnwrong'd by that he most prefer'd Trauel the world, & trauerfe euery clime, And win one houre in euery yeare of time: Compasse what ere the sea receiveth round, And feeke to South-ward men of vnder-ground: What hast thou got if following *Candies* fate, That keepst no certaine compasse in thy state: O nought of ours, our wealth, our wit, enioy'd, If not as ours, for vs, it be employ'd, Thy fame declining, Tellus, not thy farme, Thy zeale prefumptuous, *Dacus* not thine arme: Thy bountie *Varis*, not thy many bribes, Thy filence Shanus, not thy many libes. These are those goods whereto you ought to cleaue:

The

The rest are good in semblance and deceaue. What then in right for good may we elect? Such things as chalenge not by lewd respect? Seeke not in age with Crassus such a place As both thy life and fortune may deface: Nor fill the sea with sailes, the earth with men In shamefull fort, to be repulst agen. Nor leave the northren lands, and fruitfull Gaul, In royall *Rome*, thine empire to enstall: For feldome can prefumption be enthrown'd To liue esteem'd, or die to be bemown'd. An humble cote entapiffed with moffe, A lowlie life that feares no fodaine loffe: A mind that dreads no fal, nor craues no crowne. But makes his true-content, his best renowne. These are the choice contest, the goods, the gaine Which rightly can be ours: the rest are vaine. If thou then fee a troupe of garded knaues Waite at Argastos heels like feruile flaues: Be not aghast, admire not at his state, For now the world is bent to ferue and hate: Tis true: that flaue whom *Pompey* did promoate, Was he that first assay'd to cut his throate.

G₂ To

To his Mistres A. L. Epistle. 6.

I N that same month wherein the spring begins, And on that day when *Phæbe* left the twinnes (Which was on Saturday, the twelft of March) Your feruant brought a letter feal'd with starch, Which by my foule (fweet miftres) when I op'te And read your motion farre from that I hop'te, Beleeue me (had not troubles tir'd me quite) Might be enough, to make me laugh outright: You pray me to aduife, and tell you what Will take away your purfines and fat, You pray me without any let, or paufe, To write of both the remedie, and cause, And in a short discourse to let you know The Antidote of that mislikes you so. Well, fince your beautie may, & must command Thus briefly will I answer your demand: Fatnes (connaturall to ficke, and hole, Which neerest vnder-dwell the Northren pole) In those by nature who enion the same Is passible, not prejudiz'd by blame: That other growne by furfet, and excesse,

That

That choaks the vitall powers with heauinesse, Is that (faire miftres) which you ought to flie And that which *Phifiques* art may remedie: Fatnes by nature (not immoderate) Kils not the wit, quels not the minds estate: But fatnes, by intemperance increast, (When liuing man refembleth lothfome beast, And belly cheere with greedie gluttonie Is held the fulnes of felicitie: This maketh men addicted to the fame, Dull in conceit, groffe minded, worthie blame, Of fuch doe Bafile, Galen, Plato, write, That fattest bellie hath the weakest sprite: For reason, (onely made for mans behoose) Affords hereof this true, and certaine proofe: Therefore are lawles belly-gods by kind Defect in vnderstanding, and in mind, Because grosse blood by their disordred seede, And fwift concoction, plenteouslie doth breede: And by this bloud, groffe spirits from their harts Ascend, and seaze vpon their vpperparts, And from these spirits, spirits of the braine A dead and lothsome dulnes doe retaine. Through which it comes, that they wax starke, & slow, Becaufe their spirits animall be so.

G3

That

That fatnes then engendred, and engroft, By ryot, furfet, belly cheere and cost, Is hatefull: and that fatnes nature breeds From good complexion, orderly proceeds: Which prais'd, because approu'd, me thinks I heare A faint, fweet like your felfe, harkt in mine eare, And with a maiden blush intreat me tell Why fatnes most doth in the bellie dwell. Whereas the head (the master part of all) Is fleshles, slender, prettie, round, and small? To this, this answer mistres doe I make: The bellie therefore fatnes doth pertake, Because it keepes the matter of our meate, And still containes our fatnes-breeding heate, But for the head, it therefore is not charg'd, With fat, or flesh, or by fuch like enlarg'd, Because the heavenly workman did provide, That fuch a part, which is the bodies guide, And is the feate, where fouerainlike remaines That reasonable power the soule containes, Should not by flesh, be soyld, or ouerset, For feare the works of reason should be let: This probleme plainly opened to the eie, It followeth thus of fatnes orderlie, It vitiats beautie, makes a barraine wombe,

Be-

Because the bloud which Sperma should become Is wholely turnd to fat, it hastneth age, And houlds our appetites in vaffellage: It hinders bloud, and shortneth breathing to, And maketh all things tedious that we do: It caufeth fownings, passions of the hart, It makes the pulses in their places start. Briefly, (if Auicen speake not amisse) Groffenes the bodies lothfome fetter is, The felfe opinion olde *Pythagoras* Maintaind: who feeing once a fat man paffe, Said thus to them that did attend him then. A lothfome prison doth youd spirite pen: This *Plato* knowing well, and waxing grofe, Chose out a shadie wood, and fruitfull close; Where walking, he his fchollers taught & train'd, Which all his followers afterward maintain'd: A world it were to reckon vp, and wright, How all those olde Philosophers do fight, Contend, debate, decide, dispute, intreate, Whether this fatnes come from cold or heate: But to be short, the Synode and the sect Of those who rightly natures works respect: Conclude that by a double fort of heate, Our fat is made, and moult, and fo concreate.

Excef-

Excessive heate dissolves, the meane makes hard: Heate in excesse, as deeper read, award Is that fame heate, which doth ingender fat, Heate moderate, is rightlie counted that Which Galen tearmeth cold: By this decree Two mightie factions thus accorded bee: Well fince these proofes the causes doe affure Let vs debate a little on the cure: Much fitting, and long abstinence from care, Drinking of oylie wines, our fat prepare, Egs, whitemeat, pottage, do increase the same, And bring the waxing bodie out of frame: Let therefore fat men growne by gluttonie, (For to the rest no medcine I applie:) Open a vaine; or if that feeme too fore, Vie cuppings, and oft rubbings euermore, Liue in that aire, which is both hot, and drie, Watch much, and fleeping little, hardly lie: Walke much, and toffe, and tumble in the funne, Delight to ride, to hauke, to hunt, to runne, Drinke little, gargarize, flie groffer food, Or if fome deeme a hare, or partridge good Feede modestly thereon, and if he hath Some crownes to fpend, goe often to the bath: Not Esculapius, were he now aliue

Could

Could better helps, or remedies contriue,
Except behoulding mightie Grædoes port,
He cut off both his legs to make him short:
Whether am I transported in discourse,
My Muse me thinks hath run too long a course.
The question is resolu'd, why faile I then
To seale this letter vp, and leaue my pen?
Faith, nought but this in kindnes to desire
(My Genius of good wit) sure I require,
To count her satnes no desormitie,
But as it is the guise in Italie,
To nourish that: for fat, slicke, saire, and full,
Is better lik't, then leane, lancke, spare, and dull.

To his deere friend H. L. Epistle. 4.

That verie day wherein the funne began To visite Aries, by the Scot thy man I did receive thy letters: and with thease Thy guists which in this world no better please, Thy letters, I with letters doe reward; But for the rest, (because the world goes hard) Thinke not amisse, if for thy presents kind My presents, be the riches of my mind;

Η

For

For they oft read, will yeeld thee much content, Whereas thy guifts will ferue me but this lent. But Tom faift thou what prefents shall I have? Faith Harry counfell, how to spend, and saue, Which counfell if thou keepe, and follow to: None better then thy felfe shall liue, or do: First for instructions how thou shalt dispend: Spend praiers on God, and peace vpon thy frend, Which doing, God will bleffe thy crop, & plant, And friend will helpe, if fo thou hap to want: Spend still on that may yeeld thee good, & gaine, Spend on thy house, to tyle it from the raine: Spend on thy horse, in trauell euery night, For fuch expence, will make him fresh, and light, Spend on thy teame, their labour gets thee bred, Spend on thy neate, that breed, & erst haue bred: Spend on thy sheepe, & see them worm'd and shorne: Spend compost on thy land, that brings thee corne, Spend on thy wife, and fee her feemely clad, For fuch expence in duetie must be had: Spend on thy fonne, to get instruction, That he may liue by art, when wealth is gone. Spend on thy feruants, paying them their wage, And they will ferue thee truely in thine age: Spend stripes on him, whom words may not retaine, Yet

Yet fpend to mend by stroaks, but not to maime; Thus fpent, wel fpent: now learne againe to faue, Saue from the Sycophant, what he would haue; Saue fro thy neighbour, that doth presse & pray, To buy thy goods, and neuer meanes to pay: Saue from th' infatiate husbandma thy beefe, Saue by fast locks, thy money from a theefe: Saue by receiving strangers, and estates, Be not at home to all, keepe fast thy gates: Saue by forbearing companie, and dice, Saue by well husbanding, thy graine from mice: Saue by thy market, and thy fale againe, Buy cheape, fell deare, thy profit quites thy paine: Saue in thy diet, spend as thou maist get, And lay vp fome for age, the rest for debt. Briefly, fo fpend, as thou maift faue to buy, So spare, as thou maist spend, and get thereby, Thus in requital of thy kind good will, My hart as kind, (though power be weakned stil:) Prefents great thanks, these counsailes graue, and true, And till my next, occasion bids adue.

H₂ To

To Master Michael Drayton. Epistle, 5.

M Ichael, as much good hap vnto thy state, As Orators have figures to dilate: As many crownes, as *Alchymists* haue shifts, Briefly, fo many goods, as thou hast guifts: I heare fome vpftart Rymer fet a gog By writing poems on the Lician frog, Or Tithons Grashopper growes enuious, And will be famous with Archilochus: Alas for them that by scurrilitie, Would purchase fame and immortalitie: But know this friend, true excellence depends, On numbers aim'd to good, and happie ends: What els hath wanton poetrie enioy'd But this? Alas thy wit was ill imploy'd. What reason mou'd the golden Augustine, To name our poetrie, vaine errors wine? Or *Hierome*, (deeply fighted in these euils) To tearme it nothing, but the food of deuils? Nought but the misimployment of our guifts, Ordain'd for arts, but fpent in shameles shifts. Looke as the funne-beame in a burning glaffe

Doth

Doth kindle fire, where euer it doth passe, But freely fpred vpon th' ingendring earth, Egs on the fpring, and kils the cause of dearth: So poetrie restraind in errors bounds, With poisoned words, & finful sweetnes wounds, But clothing vertue, and adorning it, Wit shines in vertue, vertue shines in wit: True science suted in well couched rimes. Is nourished for fame in after times. Thou then fweet friend, grieue not though folly thriue, Fame got by it, dies ere it is aliue: Be thou a prentize to a bleffed Muse, Which grace with thy good words will stil infuse: Oh let that holy flame, that heauenly light, That led old *Abrahams* race in darkefome night: Oh let that star, which shining neuer ceast To guide the Sages of balme-breathing East, Conduct thy Muse vnto that loftie pitch. Which may thy style with praises more enritch. They wash a *More*, they striue to drie the seas. And plaine proud Atlas that intend to pleafe. By filthie words, by rayling and detraction, Proper to *Momus*, and his hatefull faction: For when they thinke they have deferued most, Alas faith wisdome, all this toyle is lost:

H 3

But

But all this while I have forgot my text, I must remember now, what followes next: I have perus'd, thy learned nines and threes, And fcan'd them in their natures and degrees: And to thy choice, Apologie applie, This fodaine tribute of my memorie. And first for three, which *Bartas* wisely names The first of ods, which multiplied, frames The facred number nine: Three doth include The name beloued by beatitude: Three doth expresse the lincke and vnion That knitteth one to two, and two in one: Three doth include his infinite in three. And is the step to immortalitie: Three hath his center of the fecond one, His true beginning, and his end alone: The true *Pythagorifts*, (as I haue red) Doe tearme the triangle, Mineruas hed: And in their purifying bathing vs'd, By threes, to sprinckle water once infus'd: These threes so famous, are the steps to nine Sacred vnto the Muses most divine, This number in proportions muficall Is diffonant: and Astrologians call The fame Sinister for some secret worke;

Or

Or hidden fate, that in the fame doth lurke: Hefodus in his Theogonie,
Vnder Styx, nine fould streame doth signifie,
The discords, and complexions of mans bodie:
Pierias Michael, if thou list to see,
Will tell thee more, this shall suffice for me.
Here must I needes abruptlie make an end,
Call'd to discourse with old Amintas frend,
When he is gone, and I get time to wright:
Thou shalt have more, til then sweet friend goodnight.

In praise of his Mistris dogge. *Epistle*. 6.

Adam, my Muse wing'd by your kind request,
To praise a dog hath solemnly profest,
And for reward, desires no surther grace,
Then for a night to grant me Pretties place:
Oh you hie eies the worth of my discourse,
Succour my Muse to end her vowed course:
Diviner Plato, first (vnder pretence
To teach the souldier faith, and diligence)
Compares him to a dogge, that ceasses keepes
His masters tent, and chamber, when he sleepes:
That howles when he is sicke, that barkes, & bites,
When

When as accurst by wrongs, he eger fights: The Greeks, and Latines, lou'd these creatures so, That in their publique fessions to and fro, They let them passe, where men of better fort, Were not permitted freely to refort: The ancient houshould Gods for ornament, Wore dogskins on their backs: to this intent, To fignifie that as the fpaniell baies, When as the theefe his masters dore assaies: So they, when dangers should the house attempt. Propitious, should purfuing plagues preuent. Them Cicero admir'd, them Ægypt lou'd, And by their *Hirogliphique* figne approu'd. The dignitie of perfect confidence, And courage fcorning inconvenience; The Bactrians, and the Caspians, by their dombes, In life made them their mates: in death their tombes. Th' Ægyptians, in their facred letters place, A dog diftraunged of his head, and face, Fore-tokning by the fame obedience due, To louing masters, by their feruants true: Nor can that fained folly winne regard, Wherein the former poets did award: Life-taming Aconite to Cerberus: Nor can the storie of *Heraclitus*.

Be

Be held for true, whereby in spaniels skorne, Tis published, that he by them was torne. But of their faith, what stories cannot boast? Liftmachus, when as his life was loft, And funerall prepar'd, and herse arrai'd, And fire addrest, & frends with griefe dismai'd; Began to burne his corfe with many teares, His faithfull dog that feru'd him many yeares, In felfefame fire, that burnt his kingly corfe, Confum'd to dust, freely without inforce: Zantippus fayling from th' Athenian strand, Was follow'd by his faithfull hound to land: And *Philips* fonne (as *Theopompe* doth wright) In faithfull Pertha tooke fo great delight, That being dead, who gaue him fo much game, He built a towne in honour of his name: The Ptamphaonians on the Afrique coast Do reuerence the faithfull fpaniell most, And fetting light by other liuing things. Midst them, elect and chuse their crowned Kings. The stout Venetians being in disgrace, With *Clement* Pope of *Rome* a certaine space, By no fubmission, could remission gaine, Till their Embassadors tied in a chaine Crept dog-like vnder table, where he fat,

And

And by this meanes their publique pardon gat:
Nor is it womanish to aid, or helpe,
To combe, to currle, to feede a prettie whelpe,
Since all the kings of *Persia*, where they eate,
Play with their dogs, & kindly give them meate:
Thus for your dog, my doggrell rime hath runnne
no common course, wherein if I have done
Ought pleasant to your eares, thanke both your eies,
Which are the Load-stars of my poesies.

The Anatomie of Alchymie. Epiftle. 7.

Thou dost desire, (and hast deseru'd farre more,)
To gather my opinion in my Rimes,
In what regard I hould that hidden lore,
Ycleped Alchymie these latter times:
To fatisfie this expectation,
Sweet frend conceiue much matter, in sew lines,
This fruite of foolish innovation
Is first condemn'd by deepest-red divines,
Not as an art, but as the seale of shift,
The persecution of natures power,
Divine in show, in proofe, a subtill drift,
To cousen slight-beleeuers everie hower:

For

For if with iealous eies we iustly prie Into the scope, and iffue of the same Nature, (the mistres of Philosophie). Is lost herein, and wanteth power, and name: The artists, and the practizers hereof Refemble Cacus creeping from his den, The common subjects of each publique scof, The refuse race, of labour-tyred men. Their purpose is to drag out by the eares A quint-effence to fixe and fashion gold. To cloth decrepit age with youthly yeares, To quicken plants by nature fruitles old, But al these promis'd mountaines proue a mouse, These filly idiots plie the fire so fast: That fodainly they blow vp man and house, And both their wealths, & wits, & fortunes wast: Yet these quark-saluers for a colour sake Pretend fome physicall experiments, And mightie cures with boldnes vndertake, But all their science is but complements: They by their words enritch beleeuing fots, Whereas in deede they emptie all their chifts, And where they promife gold, by glutting pots, They beg for groats, and part with empty fifts: And as along the shores of Cicely,

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The

The Syrens charme by their enchanting noates The passengers to seeke their ieopardie, So these by bootles hopes, do cut mens throates: So that this studie, (as some writers deeme) Is but a pleasing madnes at the best, Drawn on by dreames, & thoughts of things which feem, Till richly left, be poorely difpossest: The fauorites of this too fond conceite, At last through losse of substance, and of time, Robb'd, and bereft of rent, and olde receite, Are like a crased clocke, that cannot chime: Olde, clothles, meatles, fmelling brimstone still, Befmeer'd with cole-dust, from their furnace brought, Plagu'd with the palfie, (letchers common ill) By tempring of quick-filuer quickly cought: Their riches are the droppings of their nofe, Where els beside, the slaues are brought so low; That for three farthings they will beg, and glose, And fel their foules, & teach what ere they know. In briefe, when other fubtill shifts doe faile, They fall to coyning, & from thence by course Through hempen windowes learne to shake their taile, And loue to die fo, lest they liue farre worfe. But foft fir fwift (cries one) and puffes with ire, And cals me prating knaue, that speake so large

Of

Of fuch a facred thing, which (but the fire) Is compact quickly with a little charge: Yea, when the Grecian Calends come (quoth I) For why? Philosophie nere knew this art, But some vaine vpstarts, (sonnes of subtletie, As Giberis, and witles Salefart, Bacon, and Hermes father of this fraud, Began the fame in termes, and words obscure, (To studious of deceit and soolish laud,) Hoping by toyes to make their craft endure: But let vs marke their misteries and spels Their vaine Ænigmata and Problemes darke. First aske they where the flying Eagle dwels, Next of the dancing fooles, craft coyning clarke, Then of the Lyon greene, and flying hart. Next of the Dragon, fwallowing his tayle, Then of the fwelling toade, they prattle art, Next of more blacke, then blacke, they chuse to rayle, Then of the crowes-head, tell they waighty things, And straight of Hermes seale, they sighing speake, Some of their Lutum sapientiæ sings, Thus on these toies, their bitter iests they breake. Alas, alas, how vanitie hath power To draw mens minds from vertue, vnder hope Of fading treasures? Danaas golden shower

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Doth

Doth rauish wits, and leades them from their scope: Yet vnto Artists will I sing a saw,
Perhaps may smell of art, though I haue none,
Wherein by reasons light, and natures law,
Ile dreame of beeing, which they build vpon,
There is a thing in substance full compleate,
Not wholely earthly, nor inflam'd too much,
Not simply watrie, though it water eate,
Not sharpest, nor yet dullest in the touch,
A qualitie light felt, and apt in curing,
And somewhat soft, at leastwise not too hard,
Not bitter, but in tast some sweet procuring:
Sweet-smelling, much delighting mans regard.

It feedes the eare, it amplifies the thought,
Except to those that know it, it is nought;
Briefly, sweet frend, I thinke of Alchymie,
As erst Thucidides the learned clarke,
Defynd a woman full of honestie:
(In plaine discourse, but not in riddles darke:)
That woman (said the sage) is best of all,
In whose dispraise, or praise, lesse speech is had,
That Alchymie say I is best of all,
Which sew mens reasons can approve for bad:
Thus much of Alchymie, and thus an end,
Though thou commend not, frendly I commend.

FINIS.

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THE DIVEL coniured.



LONDON

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the Hand and Plough. Anno
1596.



To the Reader whatfoeuer, T. L. fendeth greeting.

Ourteous, fith you have long time drawn

the weeds of my wit, and fed your selues with the cockle of my conceits, I have at last made you gleaners of my haruest and partakers of my experience. Here shall you find that which Aristotle requireth in euery science, probabilitie in argument, and demonstration and truth in the end: here shal you find the stile varieng according to the matter, the matter futable to the stile, and all of these aimed to profit: The reading hereof requireth, Tota hominem, & non distractum, for there is as much lost in slighting over, as won by perusing warelie; if the title make you suspect, compare it with the matter, it will answer you: if the matter, apply it with the censures of the learned, they will countenance the same; if the handling, I repent me not, for I had rather you should now condemn me for default in Rethoricke, then as in times past, commend my stile, and lament my iudgement: neither let it seeme displeafant, that herein I affect not vain flourish, for that I am experienced in this point of the law, that the mind is mightier then the words; befide, this is a certaine principle.

To the Reader.

principle, Vbi mens est certa, de verbis non curatur: The Poet saw this, when he song thus:

Ornari res, ipía negat contenta doceri.

Thus resolved both of the matter, and satisfied in my method, I leave the whole to your judgements, which if they be not depraued with enuie, wil be bettered in knowledge, and if not carried away with opinion, will receive much profit. For as the Apothicary vseth his drugs, so do 7 my delights, I make no protestation or show of the pure stand best simples, but for those conceits are shrunke in the wetting, spoild by the hast, & are corrupted by irregard, those wanting matter to fel them felues, had need of good words to fute them: play you therefore the wife marchants, buy not that only which delighteth the eie, and toucheth the eare, but buy that which perfecteth the iudgement and enricheth the memorie. The thought that is light, tempteth the mind and vanisheth, but those principles that hasten our experience, perfit our memories. These considered, read, iudge, and vse me as best pleaseth you; for to be short, my scope is your profit, and my good Genius, your praise and incouragement.

Yours in all profitable delights.

T. L.



TO THE RIGHT HO-

norable and learned fir *Iohn Fortescue*, knight, Chancellor of the Exchecker, Master of the Wardrope, and one of hir Maiesties right Honorable privie Counsell.

Ight Honourable, allured by your Wisdome, and animated by your authority, the one expressed by your generall and

matchlesse knowledge in the purer toungs, and the perfit vse and felicitie of your readings; the other in your execution in affairs; policie, in counsaile; place in iudgment; and credit with her most Roiall Maiestie: I have (more audacious then wise) presumed to submit this weak labor of mine, to your iudgement to determin on, and authoritie to countenance: for what your iudgement shall winke at, the world A iij will

The Epistle.

will applaud, and what your authority shall countenance, ignorant detraction dare not misconster; so then shadowed vnder the strong shield of your fauor, I neither suspect my cause, nor feare mine enemies: wax afraid of the curious, or abashed at the envious: accept therfore most Noble Lord this poore wreck of my wit, that hath no hope of eternitie but by your grace, nor defence from misreports but your name: neither any more felicitie then your allowance, and thinke of the writer as of him that giueth, what his rich will can for those fauours which his weake power may never requite. Thus wishing your honour that place in heaven which your charitie and pietie to all the learned iustly deserveth on earth, I humbly take my leave, this fifteenth of April. 1596.

Your Honors most bounden Orator.

T. L.



Midst the inhospitable mountains of Egipt (during the raigne of Constantine the renowmed and religious Roman Emperor) there liued a vertuous and solitarie Hermit called Anthony, who forsaking his possessions, which were great, and renouncing the world as vaine, made the poore rich

by his liberalitie, and his foule happie by his charitie, his bodily defires, he suppressed by fast, his fouls perturbations, by conftant refift, his follace, was folitude, his pleasure, praier: his law, godlie feare, his hope heauen, his dinner time, the fun set: his nights rest, watchfull meditation: if he flept, it was standing, to mortifie his flesh; if he praid, it was kneeling, to shew his humilitie: his meat, bread; his fauce, falt; his drinke, water, his profession was ignorance, but in heauenlie things; and his knowledge perfect wisdome, (not expressed in vanitie of wordes, but in vertue and practise of good déeds.) To this holy Hermit reforted many, fome presuming on their owne wits, other suspecting their owne infirmities; this to receive councell in his discontent, that to gather comfort from his ghostlie preachings, (for they commonly are most apt to reforme others, who have maistered their affections and mortified their passions.) Among the rest as one of greatest marke, but of weakest mind, came Metrodorus the Tirian, who better skild in Plato, Empedocles, Democritus, than in true wisedome, humilitie, and meditation: came to visit Anthonie, rather of purpose to carpe, then resolution to conceive. The next was Asterius of Capadocia.

padocia, who for practife in Magicke, and confulting with diuels, was banished Rome, and sent into Egipt. The last Frumentarius the Indian, who earnestlie desirous to sée the man who was renowmed for fo many miracles, had forfaken his countrie, entred the deferts, met with these companions, and at last found out Anthonie: and where should vertue be found, if not in folitude? Where (as the Philosopher thinketh) men rather intend their confcience, then their fame, and where (according to the opinion of Nicephorus) nothing is studied, but puritie of mind, nothing more affected, then seuerity in life, and selicitie in meditation: But where found they thee O holie Anthony? What office becomming thy happie spirit? What exercise wert thou accustomed in? Truly (as Gregorie saith) slaying, and sacrificing thy will; by obedience, pouring out, and offering thy foule in praier; testifying thy contrition, by thy trickling teares: thus in thy earthly bodie didst thou practife an immortall worke, and with the immoued eie of thy mind, didft thou behold God in faith. Till aftonished at the sodaine approch of these worldlie men, thou wert saluted by them and cut off (by this friendly discourse) from thine earnest and happie contemplations: Father Anthonie, in regard of thy reuerend yeares. I am come to falute thee: and in respect of thy desolate and solitarie life, to reprodue thée, for my experience (teaching me to judge things) hath enlightned my reason to censure follies: What life is this thou leadest? Where all things that should nourish nature are contemned, and each thing that may haften death is fought after? Nature hath giuen thée a bodie to maintaine it, not to mortifie it: fortune hath giuen thée riches not to despise them, but to prise them: thou art borne to honour, why feekest thou then obscuritie? to thy countrie, why forfakest thou it? If it be felicitie thou desirest, studie thy health, (for according to the Epicure) not to be touched with sicknes is the interest of pleasure: labour to be mightie, that thy authoritie may helpe thy friend, and suppresse thy foe: indeuour to be rich, for affluence maketh our life happie, and our posteritie fortunate: striue to

be

be wedded, that thou maift have children, to be fortunate. that thou maist be famous, to be beloued in the world, that thou maist command the world. To be obscure, is to be miferable: and the greatest infelicitie in life, is to be despised: looke into the works of nature and condemne thy felf, floures in the bud have no aire till they be blossomed, stones in the mine, are obscure till they be polished, fruit on the trée, is It beginneth in a twig, that fower, till it be ripened. groweth to a trée, and by course of kind all things are made to encrease, and by encrease to profit: why then defraudest thou thy selfe of natures benefites? She made thee faire to be beloued, beautifull to be known, fortunat to be beautifull, of a child she made thee man to become strong, thy strength she emploied to encrease thy courage, thy courage she imparted, to expresse thy fortitude: lastly, she gaue thee fortitude to ferue thy countrie: He is a diuell amongst men that profiteth no man, and who liueth only to himselfe, séemeth to be borne in spight of society. Solitudes are for beafts, citties for men, & he rightly is held a théese in societie, that robbeth his countrie of his feruice: if thou wonder who tels thee this, know it is Metrodorus (not the corrupt vsurer of Athens, but the great Philosopher of Tire) who am come both to schoole thée by Philosophie, & confound thée in arguments. Anthonie that had heard him speak with much patience, and examined his arguments as he vttered them, by this replie. droue him into melancholie. & the rest into admiration. Metrodorus, sit down and let these thy associats accompanie thee. for in thwarting thy corrupt reasons by good proofes, I shall make thée ashamed of thine obstinacie, and these men searefull of the like folly: Thou reprodueft my life, because solitarie; not considering this, that a good man is neuer lesse alone then when alone (as Themistocles said:) and the sences commonly wanting their objects of offence, are lesse subject to fall: a defolate life, exempteth vs from dissolute desires, and where there are leffe baits of finne, the foule is leaft of all foiled. Oh Philosopher thou art blind, not in thy bodily eies, but in the eies of thine vnderstanding? Senfualitie séeketh Bii ease.

ease, devotion chastisement. Thou cuttest down the thornes that let the way when thou journiest, thou forsakest the path that is muddle and mirie, thou fliest the climes that are cold and vninhabited, what then should let thee to mortifie thy flesh, to quicken thy spirit, to subdue thy bodie, to lighten thy foule: and to forfake the path of this world, to walke directly to celestiall Paradice: it is a law among your sects, for eloquence, to follow Cicero, for excellence, Demosthenes, for Philosophie, Plato and Aristotle, for the Mathematicks, Euclide: What then letteth me (O Metrodorus) to imitate Christ? whose life is a law to mine, & whose abstinence a lesfon to instruct me? O that thou knewest the thing thou despifest, and wert as expert in practife, as malepert in reproofe: the folitarie man (I tell thée) living on the earth, forfaketh the fame, and mortified in the flesh is planted in heauen by the spirit: he burneth in the love of God, to banish the love of this world, he weepeth transitorie teares, to receive eternal consolatio: he sasteth in bodie, to be sed in soul: he depresseth himselfe to be lifted up to heaven: he watcheth and thirsteth, to be refreshed in Paradice: he laboureth in this world, to haue rest in another, finally flying the works of all vncleannesse, he not onely deploreth the miserie of his thoughts, if they tast the world, but lamenteth like wife the default of his actions, if they do but stumble on the world: O happie contemplative men (faith a father) whose tribulation is their follace: whose contumelie, is their glorie: whose want, their abundance (worldly as thou art) how wicked are thy counsailes? Thou persuadest me to the world, that in nothing is more noted then impugning God: Christ willeth pouertie, the world contemneth it: Christ blesseth the forrowfull, the world flieth the haunt of the vnhappie: Christ commandeth mortificatio, the world to cherish the bodie: and (to conclude) Christ teacheth vs to be obedient, the world to be ambitious: in the world we find nothing but inticements of offence, the reliques of vanitie, the treasons of flatterie, the fruits of prefumption: in the world example peruerteth vs, custome depraueth vs, and counsaile distracteth vs, for (as Lecosme

cosme saith) men are too apt to imitate, and whose vertues they cannot attaine, their vices they spéedely practise. Looke into naturall effects, fire kindleth fire, like begetteth like, earth fatneth earth, and then conclude that pride engendreth pride; wrath, displeasure; blasphemie, blasphemie; and what men sée commonly, they hold lawfull in themselues: what shall I thinke of this world, but that it is a rocke whereon all mortall men make shipwrack; a desert, wherein men are foone lost; a fea, wherein we are quickly funcke, full of perils, full of fnares: In it defires informe, vanities affault, lucre flattereth, rebels terrifie, detractions afflict, and commendations peruert: we are betraied by the world in the amplitude of riches, betraied by the weaknesse of pouertie, betraied by the loftinesse of pride, betraied by opinions of vanitie: health tempteth vs, infirmitie tempteth vs, the one yeelding vs matter of negligence, the other cause of sinne. There is a fnare in securitie, a snare in seare, neither is there much difference whether the earthlie mind be possessed of ioies, or cares, whereas the sicknesse is one, either to reioice vnder vain delights, or to labour vnder gréeuous perturbations. For riches, they are instruments of temptations, snares of the diuel, norishers of vain desires, fruits of our perdition: it is very rare faith Gregorie for him that possesseth gold to iniov rest. & impossible for them that wholie haunt after riches in this life, to hope for the ioies of the other life: who hasteth to be rich, can hardly be innocent: and who studieth to encrease his goods, neglecteth to lament his sinnes: who defire to be heires of this world, loofe their immortall inheritance: what profiteth it a man to gather all that which is without himselfe, if he damne that only which is himselfe? If then worldlie wealth be so cursed in getting: what miserie inforceth it not in the vse and possession? Beléeue me, beléeue me, riches extinguish the studie of vertue, mortifie the thought of celestiall things, disturbe the memorie, divert the loue, and convert all fanctitie to sensualitie: who so is greedie to get, is readie to doe wrong, purchase bréedeth much fruit, viurie more hate, marchandise much seare, all manner

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of gain al maner of trouble: Pouerty is the parent of vertue, Wealth the stepdame; & who contemneth secular ioies, deploreth sempiternall: Hierome so thought and so writ, That vertues and riches could not agrée in one brest, vsing in this cause, the example of Crates the rich Theban, who going to Athens to studie Philosophie, cast away a great sum of money, thinking it impossible for riches and vertues to agrée in one possession: Blessed is he (faith a father) who hath not followed those things, which being possessed, burthen man; & beloued, defile him: and loft, crucifie him. Besides all this, the miserie and daunger in getting, the forrow and harme in vse and possessing, consider the infinitie, and affinitie, of vices that follow lewd increasing: The memorie of death, martireth the rich: Temporall abundance, bréedeth forgetfulnesse of eternall: briefly, as weed hath his worme, so the worme of wealth is his pride: What is a rich man, but a liuing dead man? Or what can he challenge to be his, who hath his wealth Lord of himselfe, his mind subject to his wealth, and all estranged from God? how shal I cal riches but the chains of fin, where pride is coupeled with luft, and lust is mounted in this chariot: The foure whéeles that draw it, are foure vices; the abuse of surfet, the delicacie of attire, the abundance of sleepe and idlenesse, and lastly, the heat of filthy lust: the horses of this chariot are backt by these two guides. The dulnesse of sloth, and the blindnes of securitie: and of purpose are these coachmen without spurs, because in ye kingdome of pleasure, there should be nothing that might induce fadnes, or produce remorfe: only diffimulation & improvidence beare the canapie, to shadow mans eie from repentance, vntill he fall into the fnare of his own damnation. Thou blamest me for not being ambitious, not considering this, that ambition is a subtile euill, a secret poyson, a hidden plague, a fraudfull workeman, the mother of hipocrifie, the parent of hate, the fountaine of finne: the bait of offence, the rust of vertue, the moth of holinesse, the blinder of hearts, creating diseases of remedies, and begetting griefes of medicines: Thou willest me to cherish and to norish my. bodie,

bodie, but vertue to chasten it: for the flesh by euery light motion is subject to commotion, and he that wil sit surelie on an vnbrideled colt, must cunningly breake him. Pithagoras séeing one of his followers pampering his flesh, and affecting belly chear, why (faith he) art thou about to build a prifon for thy felfe? And Plato vnderstanding what wounds the mind received by the wicked inticements of the bodie. purposelie chose out an vnhealthfull Academy in Athens. that by fuch meanes he might correct the good disposition of the fare. Thus in their blindnesse perceived these Philosophers that contemplation hath no enemie more capitall then our prowd and fraile flesh. O Metrodorus, I hate not my bodie, but the corruptions therof, and I only in this loue my selfe, in that I chastise my selfe: worthilie said Leo in a certaine fermon, So much more euery man loueth himfelfe by how much he hateth himselfe for Gods loue. Thou perfuadest me to wed, to encrease the world, and I say the world had more néed of wéeding then wedding. Thou faiest that mariage is a bleffing, but I know it to be the fourfe of miferies, for children being borne, make their parents carefull: and vnborne, miferable: liuing, vnfortunate: and dead deso-To this man the multitude of children bréedeth a joy to possesse the but this iov is extinct if he want to relieve them: to that man the want of an heire is noisome, who hath toild away life to get great possessions, and wanteth a son to encrease his posteritie: so that the ones good fortune, is the others calamity, and each of them defireth that successe wherwith he feeth his neighbor to be excruciat. This ma hath loft a fweet boy by death, that lamenteth a lewd fon in life, and both of these worthie commiseration, for the one greeueth at his boies death, the other at his fons life. O fcope of mans vanitie, where all things that are defired grow tedious, and the greatest benefits that are possessed, wax troublesome. O Metrodorus, accuse me not for flying the world, for it deceiueth all men, the king by fecuritie, the prince by ambition, the magistrate by corruption, the merchant by missortunes, all men, by being the world. He that dwelleth in Sodome cannot

cannot escape the shower of fire? he that loueth Egipt must liue in seruitude, and who will be of the world must not be without temptations: fince therefore God is my portion, fuffer him to be mine only pleafure, fince the world is fo wicked, learne thou to forfake it: Leave thy fandie foundations of this earth to build on the fure rocke Christ, honor pouertie, for it mortifieth worldlie cares, and trauaileth to God without let: It is the end of griefe, the ground of peace, the cleannes of life, that deliuereth vs from the cares of this transitorie world and tieth vs to the lawes of eternall righteousnesse: studie obedience, for it is better then sacrifice: Learn humilitie, for it norisheth the soul, being pure Manna to feed the deuout mind, & Elebony to purge the ambitious: Finally prowd Philosopher learne to correct thine owne life, before thou condemne others, for he foonest misdoeth, that vainlie misthinketh. No sooner had Anthony ended this discourse, but Metrodorus quite consounded, sat eying the ground, Asterius amased beheld the heavens. Whilest weeping Frementarius broke out into this discourse: (Solitarie and facred) behold the fruits of thy wisdome, thou hast put obstinacie to silence, drawne curiositie to admiration, whetted ignorance to contemplation. Now therefore what thou hast wrought by word, win by examples: for as Tully faith, examples if they fauour of antiquitie, yeeld great authoritie in their proofe, and pleasure when they are heard: My sonne (quoth Anthonie) if obstinacie wax silent, there is hope he will heare, if curiofitie admire, he begins to affect: and fince thou in ignorance doest contemplate, thy zeale bursteth out into teares, which both expresse thy remorfe (in respect of thy deferts) and thy defire to encrease in vertue: to seale them therefore to God whom he hath gently fommoned, I wil report a true historie, as full of admiration as of certaintie, and in event so certaine as they are impudent that impugne it. Amidst those lustie mountaines of Italy that deuide the indestious Sabins from the warlike Marsians, there lived a reverend and respective father, called Menas, who forsaking the follace of the world, tooke his only delight in folitarie medi-

meditation: of whose life there are as many famous witnefses, as Samnia hath fortunate warriors: This holy Hermit forfaking the reforts of men, conforted onely with God, growing one with him in charitie, who was and is the only fountaine of all charitie: neuer rose the sunne but preuented by his praiers: neuer shut the euening, but outworne by his meditations: neuer was he pensiue, but beholding the prefumptious: neuer more pleasant, then in confirming a Convertite: his riches was a hive yeelding him hony, and the honie of his persuations suckled, and fed the weake mindes: whileft thus he lived and thus perfited: It fortuned that certain straglers that had left the Army of the Lumbards, to intend & folow pillage, ignorat in the waies of Italie, loft their direct way, and by good hap fell into this defert: where trauelling long without either pleasure or profit, and in a defert difinhabited, where no victuals might be had, to affuage hunger: they at last hit on Menas caue, where they found him flacking his hunger with hearbes, quenching his thirst with water, and rather feeding to continue life, then to norish nature. Where shewing themselues by their inciuilitie, they not only robbed him of his meat, spoiled & tooke away his hiue, but beyond all reason beat him cruelly: the good old man that had no helpe but from heaven, nor weapon in his hand to defend him, but his tongue, praying earneftly whileft he was perfecuted, at last brake out into this perfuasion: what outrage is this? Ah men, for whereas you neither respect age, nor regard deuotion, neither seare God, nor regard the lawes, wild beafts affaile not vnprouoked, Serpents sting not vntrod on, the harmelesse bird is no Harpies prey, shall then a Hermit in deuotion: an old man in yeares, a poore man in fortune, be subject to your tirannies? In the law of kind you are curfed: for by it you are to endure no more to be done to others. then you can quietly admit in your owne causes: then fince none of you can eafily fuffer iniurie, beware to be ouer earnest in offering it to other men: in the law written, all thefe

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The Deuill conjured.

theft is forbidden: then what are you but law breakers that vse violence? The law of grace condemneth you, for it enioineth you to giue of your owne to other men, but you driue other men from their own. O what impietie is this, to defraud nature, to abuse God, to despise grace, and afflict man? In the Romane lawes (as Cato witnesseth) théeues were punished by the double, and taxed to restore twise that thing in value, which they had taken away by villany: in Gods law thieues are excluded from Gods kingdome: Oh earthly men consider what you loose by winning so wickedlie, you loofe your living foules, to norish your deadlie sinnes: you loose heauen to purchase hel: You loose honor to win infamie, brieflie the poore curse you, the rich hate you, the Prince condemneth you, the Magistrate plagueth you: what miseries then worke you for your felfe, when on earth you are estranged from all focietie, in heauen forfaken for your impietie, in hell euerlastingly plauged for your securitie? Oh repent you presentlie, or too lately, is too lamentably: who deferreth his repentance, hasteneth his plague; where time is swift, the world but a shadow, mans life but a moment, his death imminent, how vaine is his delay in repentance, where reuenge outstrippeth time, terrifieth the world, shortneth the shortnesse of life, and whets on death and damnation? Further, would this holie father have discoursed, and more earnestlie would he have vrged his arguments: But that a miscreant wretch (who had neuer God in his lips, but to blafpheme him, nor remorfe in his heart where blood was to bee shead, seeing the rest of his sellowes somewhat amazed at these his persuasious) drew out his sword and purposelie ran at him to pierce his brest: when loe after a terrible and hideous crie, the heaven overcast, the earth opened, and from the lowest hel a fiend appeared in shape, ouglie: in threats, dreadfull, who feazing the finfull wretch, first flong him vp into the aire, then threw him on the ground, fometime turning his lims from their naturall places, otherwhiles thundring out oracles of the wretches condemnation, till Menas mooued by compassi-

The Deuill conjured.

compassion, and his companions terrified by example, humbly knéeling dispossessed him by praier, whom the Deuil had possessed for his sinne: finallie the cative reconciled, his souldiers scholed, and Menas recompensed, they returned to their armie reporting his fame, whilst he resorted to his meditations to yeeld thanks for their reconcilements. Neither was Gods power fo tied to defend him from men, but that he likewise protected him from sauage beasts, so that being earnest in their prey, he subdued them by praier: making them feare at his presence, who otherwise caused all men to runne from their pursute: His studie likewise was to haue nothing in this world, and having nothing, to contemne all things; his charitie was to embrace all that visited him, and to conuert all that heard him: frée was he in reproouing the prowd, and reconciling the penitent; To be short, his solitude made him beloued of God, defended from men, preserved from beafts, and laftlie a Citizen of heaven: Metrodorus that had left his folitarie thoughts to liften to his holie historie, hearing fo many miracles, at first grew amazed, but fubdued by felf opinion (which quicklie peruerteth our faith,) he brake out into this reply, which bewraied his infirmitie. Though thy life old Hermit be the example of modestie, vet thy words are fo wonderfull as they deferue no credit, miracles are for more then men, and those are our best objects. that are subject to our sences: bring therefore better authoritie to confirme our beliefe, or for my part I shal thinke the storie is rather an Hiperbole, then a historie. Metrodorus (quoth Anthonie) this prooues thée to be carnall, because thou comprehendest nothing that is eternall: and therfore worldlie wits (as Gregorie faith) beléeue not spirituall things, because they behold not that in experiment, which they heare by report: the reasons whereof I will expresse thee, because I am willing to confirme thée: Looke as a child borne in prison, and nourished in obscuritie, hearing nothing but the folitarie cries of his mother, & féeing nothing but the defolation of all delight, féemeth holie assured in the obiect of his fences & fuspitious in all other approued certainties, so that Cii

if his mother tel of the funne, he beleeueth nothing but obfcuritie: if the talke of the Moone and Starres, he trusteth nothing to be, in that he fées not their being: so carnall men having all things by hearfay, believe nothing but in experience: living in the obscurities of the world, they admit nothing that excéedeth their conceits, and having the marke of finne in their bodies, norish not the light of contemplation in their foules? With Adam their father they are taxed to labours, but with Adam their father they conceave not their fall, for the memorie of his former pleasures remaineth in him, but the misconceit and worldlie blindnesse choketh the: he remembring his former happinesse, vext: they nourished in their worldlie frailties, delight therein; and wanting faith to affift the report of heauenlie things, they want power to conceiue ought by earthlie thinges: men choaked by the world, are drowned in the world; the obscure man holds his countrie a Paradise, because he knowes no other, and Mobsa with hir bleared eie is as deere to Nifus, as Phillis with her faire face, to Amintas: worldlie mens delights is tied to their knowledge, and what they fee, they commend, & what they heare, they suspect: They onlie that know the world trulie, trust it not in well knowing it, by faith they apprehend things vnséene, and by the spirit are assured of their vncertainties: Christ by becomming man, prooueth that nothing is vnpossible to God: by partaking infirmity, nourisheth our faiths: & we that know his sufferance excéedeth our senses, must coclude, that onlie faith must apprehend his Deitie. To them that beléeue, he maketh all things possible; the holie Ghost helpeth them, who breedeth charitie; their charitie inflameth them, which norisheth faith; their faith assureth them being grounded in charitie. To them that believe not that which they see not, he giveth over to trust in that which they fhould not: in blindnes they live, in obstinacie they continue. & desperat they die. O Metrodorus, beléeue antiquitie, for as by many discents, our progenies are maintained, so by memorable reports, the truth retaineth his perfection: To beléeue onlie that which we haue féene, is to condemne al that which

which our fathers have observed; and to tie all thinges to our sences, is to consesse we have no living and reasonable fouls. Thus far profecuted old Anthonie his perfuasions, and fo fruitfully liftened Metrodorus to his found reasons, that the one rejoiced to sée the others conformitie, and the other applanded the Hermits zeale and industrie. Thus he that came to object, was taught to learn: and he that prefumed too much on his owne power, was learnt to know his weakenesse: Meane while Asterius inflamed with the selfe same fire, & willing to discouer his wound, to the end he might recouer medicine. Thus kindlie saluted Anthonie, who as willingly listened: Father (qd. he) since desperate cures, assure the Phisitions cunning, and fruitfull persuasion, shewes the orators forcible eloquence, I will cast off feare, and become forward: knowing thy perfection by experience, and disclose the infirmities of my mind, that they may be healed with the happie cordials of thy counfailes: Do fo my fonne said Anthonie, and let me heare thée that I may know thée. Asterius thus incouraged (after a déepe figh) began this solemne discourse: Those that have heard of Asterius (O Hermit) have either named him with feare or followed him with admiration: for that Magitian am I, who by my charmes haue tied the cloudes, restrained showers, enchanted trées, made barren women, tired the fish in the sea, bound the birds in the aire: forcing nature to submit to my art, and all science to be subject to my incantations: in Rome, the learned fauoured me, the Senators winckt at me, the commons preseted me, the maidens visited me, none durst prouoke me: For which causes waxing prowd, and by pride foolish obstinate, it chanced that some strife grew betwixt me and Srethen Bishop of Rome, whom the Romans honoured for his holinesse, and I hated for his vertues; His contention with me was to diffuade from magicke, my arguments against him were fatall exorcismes; his purpose to reclaime me from finne, My practife to defraud him of life: Thus his zeale working one way, my enuie another way, at last wee met in an appointed place, where he falling to praiers, and C iii

I to practise: if I troubled the aire with clouds, he cléered the skie with orisons: brieflie, conjuring up a Deuill, under purpose that violently he should drive him away. Sixtus by his praiers bound him, on his authoritie exiled me: My banishment confirmed by Senate, allowed by the people, & defired by the godlie, I came into Egypt, purposing to find thee out, that by some debate of learning I might know the dignities of magicke: for fo delightfull is the emperie ouer nature, the knowledge of the stars, the commanding of spirits, the manner of exorcisme, that insteed of forsaking them, men rather earnestlie affect them: if therefore thou hold it pietie (O Anthonie) and these gentlemen estéeme it wonne time, that bewraieth truths; let vs fit and confer first of the nature of diuels, then confequently of the inclination of the stars, the workes of Astrologie, and the power of Magicke: That I may be either bettered in my knowledge, or no more bewitched with these calamities: What (quoth Frumentarius the Indian) is it possible there should be divels, where neither Aristotle the maister, nor the Peripateticks his scholers euer knew them? for they ascribe to the planets that which we attribute to the feinds, to the celeftiall bodies, what you to the infernall spirits, to causes naturall, what you to miraculous. Tis true my friend (quoth Anthonie) that philosophers thought so, but since we know there are effects aboue nature, (as to recite verses, scite authority, and repeat latine, in a ignorant demoniaque) it followeth that their allegations are found, and our foundations found, neither was the Stragerite only more ignorant in this point, but some Christians have shewed lesse iudgement, for confessing there are deuils, they yet differ in this, that not taking deuils as we mean, they suppose them to be the souls of men: to whom it may be answered (according to corrected doctrin) that the foule being a bodilesse substance, cannot be translated into the substance of the diuell being incorporeate: other errors there be, rather to be wincked at, then be written, fuffered by divine pollicie to take head, first to extinguish mans prefumption, next to confirme truths authoritie. Vpon what conclusion

conclusion then shall our faith rest said Frumentarius, where authorities are so different, reasons so dissident? Vpon truth quoth Anthonie, which being it felfe, is neuer deceived: What proueth more there are diuels then the prohibition to facrifice to them, Leuit. 17? What sheweth their facrifice to be more impious, the the impiety vrged against the Israelites in that practise? Deut. 32. Hieroboam sacrificed to Deuils, in Iob, in Tobie, in the Euangelists, the proofes are manifest in that cause, that therefore which is manifest by demonstration, néedeth no proofe: blind Philosophie confirmes them, and shall we suspect them? Oracles approve them, shall we denie them? That there are deuils (O Hermit) said Metrodorus, no man suspecteth it, but respect of the authoritie of their names, and the prescript of their power, therein lieth our question: And I shall resolue thée, Metrodorus (qd. Anthonie) in these difficulties: The Diuel hath diuers denominations, according to his divers workings, he is called Diabolos of Dia, which is Duo and Bolos, which is Morcellus as he that defireth to fwallow two morcels, the body and foule. The Hebrewes terme him Diabolus quan deorfum fluens. The Greeks a calumner or accuser, the Latines, Angelus malus, for his bad tidings: He is likewise called Sathan, because an adversary: & Demon, because experienced in many things, and Belial, because yoakles; and an Apostata: Leviathan, because the complement of all this, devouring foule and bodie, affecting and feeking obscuritie; accusing and calumniating the iuft, bringing message of mischiefe: asfailing vs by his craft, beguiling vs by his experience, feducing vs by his Apostacie, and planting in vs the excesse of all impietie. Briefly diuels, as a father faith, are defirous to hurt, devoid of Iustice, swelling in pride, swallowed with enuie, craftie in deceit, who dwell in this aire, and being cast from the height of the superior heaven, are ordained and destinated to the priso of obscurity, in regard of their pride, & restraint of their power: Their power is tied, not in such fort as they may not tempt, but as they may not tempt as they defire: by nature & permission, they may do things in semblance

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true, and féeming to the fantasie: as y Magitians (rods in respect of Moises) by permission, as spoiling Iob and his slocks: yet both these acts are held miraculous not in respect of nature, but in respect of sences debilitie: ouer good men the deuils haue power to proue, not to destroy; ouer bad to destroy, except repentant: Their prison, is the darkesome aire, till the time of the Iudgement, their hell the retreat of horror, from whence the iffue is remedilesse. In mans enuie they tempt and impugne: in his pride vsurpe and confound: They affaile men by objects, because they know the senses most flexible; they affaile by passion, assured that the soule is fubiect to perturbations: they assaile by fantasie, because as Aristotle saith, the braine and heart are most subject to impression and fantasies: They seduce by persuasion, or inciting passion, and that in two sorts, as Damascene witnesfeth, where he faith, Omnem malitiam & immundas passiones a dæmonibus fuisse excogitatas & inventas: Those in the aire, are till the iudgement enclosed for our exercise, to impugne, tempt, and affault vs; not beyond our power. Some alreadie in hel which as now only afflict the foule, but after iudgement shall impugne both bodie and soule. But is it true (grave father, quoth Metrodorus) that the malignant spirit appeareth to man on his death bed? Too true Metrodorus (said Anthonie,) and that by common course, for if it be certaine that a good angell is affiftant to releeue and fuccour vs, it is necessarie that an euill angell should be prest to tempt vs: for as the one is to helpe, the other is to destroy: and further as a Father faith, as in the iffue of a conquest men show greatest value, so the néerer we approch to our end, the bufier is the feind to feduce vs: as appeared by Martin the Bishop who seeing Lateran assailed at his death bed faid thus: Quid hic astas cruenta bestia? In what manner, quoth Frumentarius (my good father Anthony) appeare they? for as spirituall, they cannot be séene, because there ought to be proportion betwixt the object and the power. I tell thee my fon (answered Anthonie) they either appeare imaginatively by mouing humours and blood (and thereby forme certaine apparitions)

ritions) or they appeare in affumpted bodies, appropriat to their intents: and if suppositivelie, or according to imagination, they appeare to none but to those to whom the vision appertaineth: but if in an assumed body, it is by their power, and in that fort are subject to many mens sights: Besides in temptations, they aime at five things, first to corrupt faith by error: next to keepe man in superstition: thirdly, to induce vice: fourthlie, to produce tediousnesse, and wearinesse in affliction: Lastlie to confirme men in their iniquities, that by that meanes they may be finally condemned and eternally Besides, they continually tempt in desire, not in power: in defire, because they are enuious; in power because they feare to be fubdued, and suspect their owne weakenesse. and to the end they might make the iust secure from temptations. That there are workings then, we are fure by deuils, because they be: that they hate we perceive, because they feduce: that they are proud, we are refolued, in that they rebeld: that they are felfe louers, we know, for it was their finne, all this thine arguments infer, or thy reasons approue: but for Magicke, we doubt, and in Magicke we would be refolued: discourse therefore good Anthonie of that secret. What should he discourse said Frumentarius, where Pliny condemns it as false, scornes it as vaine, and denies it for anie thing? One instance (quoth Anthonie) in Logicke destroies not an vniuerfall proposition, neither is privat reproofe a general conuiction. That it is, it appeareth, because forbidden: that it is forcible, it is manifest, because taxed and condemned by law: The name importeth effects aboue nature. which though received for art is but méer folly. They define Magicke to be the worker of many effects, the reasons wherof are neither compreheded by fence, nor by any reason may be subject to the mind or vnderstanding. The schoolmen likewife denide it as being of two forts, the one natural, conuerfing only in fecret, & ending in naturall vertues: which though vnknowne to most men, is onelie admirable for obscuritie, not effect; (for those effects are vnrightly admirable which are incident to nature:) the other diabolicall, condem-

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ned by God, laws, and customes. Touching the naturall, it may be wrought without the concomitance or affiftance of any spirituall bodie: and those are rightly called Magi, who are expert in those sciences, and practised in those works: for example, consider these wondrous effects which resemble preposterous and diabolicall actions, yet in effect are méerely naturall: as is the stone Molaris, which is found in Tigris (which as Aristotle in his book De animalibus witneffeth) being caried about a man defendeth him from the incursions of wild beasts: and the hearb Dictamnum, which being deuoured by goats driueth out those arrowes wherewith they are wounded (as Pliny and other testifie.) And touching the effects of the loadstone, if it were generally vnknowne to man, he that first should either show it or vse it, should be held a Magician: for he should méerlie work miracles, and séeme both the author and agent of incredible matters: divers fathers there be that have diverslie written of these secrets, one of an iron ring fastened to a loadstone. which by the vertue of the attractive minerall, drew linck by linck many other to the first, till it séemed an absolute and vnited chaine. Another registreth the historie of a wonderful fountaine, in which torches were extinguished; and extinct, were lighted againe: Architas Doue, Dedalus Laborinth, both but the Proiects of wit, were held Magicall and admirable: Iohn of Mountroyall the Almaigne (so memorable in Ramus, in his booke of Mathematical observation) made an eagle, which before the Emperor mounted into the aire, and afterwards dulie stooping, followed him to his gate. His flie, likewise of yron, who beholding it would not rather haue held him for a diabolical Artist, then an excellent Naturalist? So then it may be concluded rightly, that Naturall Magicke is a part of the most vnserched, and hidden Philophie, which were it come to knowledge of the ignorant, and practife of the learned, it should quickly leave the name of Magicke, and loofe no title amongst all other confirmed sciences: when therefore our eies behold, or our fences be affected with any such extraordinarie conclusions, we are not ftraight-

ftraightwaies to condemne them as erronious, but to learn to know and cenfure them, the better to increase our judgements: Touching the Diabolicall (which confifteth on no naturall causes or forces, but is effected by some immateriall, and seperable vertue and power:) It is approued to be by these reasons. First because certaine actions thereof are, neither subject to naturall causes, nor may be referred to celeftiall bodies: as for example, the oracles and answers of Magitians, either for finding treasure, discouering hidden things, or declosing thefts: next because there were some statues of Magitians which gaue answer to divers questions: thirdlie it is apparant that by personall assist, or murmuring of exorcifme, certaine locks have beene opened, (and other fuch like kind of workes) which being neither subject to the power of nature, nor disposed by celestiall influence: we must néedlie confesse that such sort of Magicke is relying onlie on vertue immateriall, and not on causes naturall. If Diabolicall Magicke then in his wonders be fo manifold. why doth God (intending the faluation of man) permit and fuffer it to feduce him? or if there be wonders wrought thereby, whether is it by true effects, or illusion of the eies and sences (faid Frumentarius). I wil answer thée brieflie (my freind) to thy present demands (said Anthonie) first God permitteth Magicke, to the end that men weakened in faith, should be proued: and those who are depraued in manners, and credulous in lies, should be seduced by their owne desires: next touching the effects and works therof, I say the most is done by illusion and deceipt of the sences: being both false and fained in themselues, and done by the vanitie and error of wicked men: The proofe whereof, and the confirmation of the premisses, though it be apparant in the transformation of Circes and Medea (so famous and memorable in Poets, and others) as also in *Diomedes* men transformed into birds. Vliss companions into beafts, and such like: yet relie I on this conclusion. That whereas of all arts whatsoever, there remaineth some token, work, or method worthie memorie; (as statues, Images, goodlie buildings and such like) yet of D ii Ma-

Magicke there is neither any Image, ring to be heard of. principles to be read of, only the most is writte of Zoroastes. the inventer (as Aristotle writeth) & is, that he drew many thousand verses, but how true he speaketh not; so that in truth it séemeth to be a fained thing for the most part, building more on illusion then truth, although in truth vnlawfull Magicke hath his actuall working. How proue vou that quoth Metrodorus? By scripture answered Anthonie, where it appeareth that Pharoahs Magitians converted their rods into Serpents, Exod. 7. Not (as Rauclinus and Rabanus thinke) by prestigious and deceitfull illusion: but (as both schoolemen, and fathers auow) by true, and vnfained conversion. Resolve vs yet in this conclusion (quoth Asterius) whether all works of Magicke, be méerlie naturall without relation, or dependance on seperate substances? And decide vs that opinion of the Peripatetiques, and Tri/megistus, who stronglie maintaine, that all works of Magicke, are done either by naturall vertue, or celestiall influence; neither that any argument of seperable substances should be taken from their workings. I confesse (said Anthonie) that some magicall works are méerlie naturall, because I haue heretofore confest there is a Magicke naturall, knowing it an affured principle in Philosophie, that there cannot be a cause without his effects. Besides if I should denie it, it is confirmed; For to effect these wonderful works, the Magicians commonlie vse vnknown hearbes, which conteine prefent and forcible remedies against all diseases, (as it appeareth in the hearbs Corifesia and Calicia, which as Plyny in his fecond booke 17 chapter confesseth, doth fréese water,) and in Meniades, whose Iuice healeth the biting of Serpents: many other he alleageth, which they vie to inforce and expel ficknesses, which because they are vnknowne and of swift operation, they are for that cause estéemed miraculous of all men. And these magitians may know the vertues of these hearbes aboue named, either by the tradition of the most famed and renowned Phisitions, Pithagoras, Democritus, Empedocles, and others; or by reuelation of the deuils: which

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once discouered vnto them, and in secret deliuered to their posteritie, they may vie them naturally without concourse or affiftance of any good or euill spirit. There are likewise other works of magitians, which are brought to passe by fome one Immateriall and seperated vertue, and the reason is, because ther are certain operations of art Magick, which (as it is faid before,) are effected by fome immateriall & feperated vertue & power: for whereas these kind of works excéed naturall facultie, & cannot (as it shal be made manifest,) be referred to good spirits, it must necessarilie follow, that they must have relation to wicked: this sentence is confirmed by the fathers, concluded by the schoolemen, and made positive by the lawes. How then shall the said work be vnderstood to be done by the vertue of the deuils (quoth Metrodorus.) If works be done excéeding natural facultie, they are magicall, if otherwife, Diabolicall (faith Anthony:) againe those works that are done by ministerie of vnknown words, or certaine characters, or by such wordes as are both impertinent and immateriall, in respect of the operation which is fought or expected; they may truly be concluded by the Deuill: Againe, if there be any rites, or peculiar and determinate observances, (as certaine houres, a certaine scite of stars, or such things as are done by a certain number of crosfes or candles) although the words be facred, & the maner ceremonious, yet is the work to be estéemed both magical, and diuelish: Againe, if in their actions or works they vse any thing dissident from their effects, their works are not of God, but of the deuill: Superstitious suffumigations by haire, abfurd facrifice by nailes, all thefe in expelling deuils, are impious, and in inuocating them, magicall: For if fuch ceremonies were good, Christ and his Apostles had vsed them, if they were effectuall, Diuels could not be expulsed but by them: because they submit to betray, and are solv commanded to deceive. Should I fuffer you to vrge questions, they would grow to infinite; and, he thus faid, & thus he anfwered, doe quicklie wax tedious: I will therefore preuent yours doubts by my knowledge, and fatisfie you by reason, in D iii more

more then you suspect: There growes a doubt (because selfe like works are wrought by Magicke, as by the gifts of especiall grace) whether God or good angels, be the authors of the same, or the Diuell, and his exorcists the fautors and furtherers? For Apostles have cast out divels, and so have Apostatas. Moses turned his rod into a serpent, and so did the magicians of Pharao: Peter healed, so did the vnbeléeuing. in Christs name: the Sinode of the Saints speake in vnknowne toungs, and fo do the possessed: this doubt is waightie, and thus in two conclusions resolved: Some works are done by magicians, which are not done by grace, fome other accomplished by grace, which excéed the power of Magicke: and the reason is, because magitians worke many inchantments which are altogether opposite to their course, that worke by infused grace: I meane grace not deseruedly gotten, but gratias gratis datas, (gratefully infused:) contrariwife, prophecie is received amongst the graces, which magicians by no meanes can attaine vnto. (as magitians:) for if deuils (according to their owne defects) cannot know things fubfequent (which is proper to prophecie) magitians cannot attaine that misterie, who are but Magickes and their ministers: Againe magicians, worke nothing by Diuine, or Angelicall power, for then both Gods law were faultie in reproouing them for bad, and humane policy should be condemned, that wholie difanuls them, and their industries: for euil angels inuented forceries; where God doth nothing, neither angels indeuour any thing, but for pittie, goodnesse and grace; where the diuels work nothing but by fubtile art, foolish discipline, and crastie pollicie. You may likewise ask me if there be any lawfull and godlie Magicke, patronized by angels, and furthered by them? And this difficultie may both haue reason to defend it, and authoritie to countenance it: you may ask me how, and thus I must resolue you: Good angels (you know) have no leffe power, if not more, then the euill, but the euill communicat their power with euill men, why therefore should not good angels be as forward in furthering the good: The coclusion of this argument is coceiued

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in these few words which if they be markt as they be meant, may doubtles give light to the industrious. Good angels communicat to good men for charitie: diuels to bad men for worship, and oftentation: the one that God may have the praise only: the other, that they may deceive wholy. The difference then of good and euill works twixt good and euill angels, is this, that the one worketh in charitie, the other in hatred: confequently no magick can be termed holie, because good angels are not prouoked thereby, but worke all things in charitie: Againe this is a certaine proofe, in the angels working, that often times and orderlie they worke obscurely, and very fildome vifibly, the reason therof is, because they would not be adored: For men doe very easily arrogate Diuinitie vnto them, whom they perceive efficacious in anie kind of wonder: for example, when Paul (at Listra in Licaonia) had healed lame men in the name of Iesus, the people would have facrificed vnto him as to a God. And this mistaking is more dangerous in respect of angels, because they most approximate God in dignitie, and excéed man in puritie: and for this cause are angels héedfull to give occasion to men of Idolatrie, because they know their presence is a ready obiect of wonder. For this cause (in the ninetéenth of the Apocalips) when Iohn had seene the angell, and sallen down and worshipped him, Beware (faith the angel) least thou doe it, (inducing this reason) Conservus enim tuus sum, & fratrū tuorum. Hereupon likewise it may be concluded, that since the angels are holie, and of the number of the bleffed, perhaps they neuer meddle with terrene and humane affairs, except by Gods speciall commandement, and therefore all those benefits which man receiveth immediatly from God, or by the ministerie of the angels, (séeming to excéed his hope, and surpasse our natural facultie) must be peculiarly and properly ascribed to God, as the onlie author. Another doubt may arise, To what cause we should attribute the sascination and charming of children, by witches; or infants, by inchanters, which may be thus resolued: that either the witches foule infected with mallice, corrupteth the aire by her fight, and

and by yt means infecteth yong infants (especially such who haue tender bodies capable of impression:) or otherwise, such fascination ought to be attributed to the mallice of deuils, with whom the foresaid witches are confederat, which commeth to passe either by hidden fate, or Gods permission: For deuils cannot delude men, except God suffereth them. Furthermore, whereas the conservation of bodies after death from corruption, the increase of hair, beard, and nailes. in the dead: the fresh bleeding of a slaughtered bodie at the presence of the murtherer, séeme matters of wonder, and are doubtfull whether they are to be ascribed to divine miracle, or to natures power, or to deuils working (and the rather because the debate thereof, according to many wise mens opinions, hath forted to different conclusion) I will explaine the fame in these following propositions: All miraculous works and apparitions in their kind, ought to be ascribed to these foure: To God, to angels, to Diuels, and to holie men. or to their spirits. Sometimes likewise such wonders may bée done by men possessed by the diuell, or by Magitians, or otherwhiles by mans fallacious subtiltie: That such admirable things may be wrought by the subtiltie of the diuell, and illusion of wicked men, it appeareth in the example of that Demoniack, who when he would, could counterfeit to bée dead, faine blindnesse, féeme lame, or resemble a man troubled with the dropsie. Miracles likewise may be reduced to naturall causes (which are done about the bodies of the dead) as for example, the preservation of dead bodies from putrifaction, which (according to fome learning) may either be reduced to the vertue of the place, the nature of the ointment, or some other corporall thing wherein the bodie is inclosed; by whose vertues the dead bodie is preserued from corruption and incineration. There may a naturall reason likewise be given of the growth of nailes, and increase of haires, in the dead, drawne either from the complexion of the dead bodie, in which fome imperfect vegetatiue forme may be induced; or to the effects of nature, which dilateth and extendeth all thing when she beginneth to suffer any violence. Sometimes

times likewise the preservation of dead bodies may be ascribed to divine miracles, & the reason is, because God somtimes conferueth the dead bodies of the faints incorruptible, to expresse their singular sanctitie, true innocence, and integritie of mind, which they inioied in life. Some bodies likewise are maintained and cotinued incorruptible for vengeance fake, (as that of Charles king of Hungarie, the excommunicate:) fometimes the bodies of bad men are kept without corruption by the fubtiltie of the deuill, to the end that this miracle might be ascribed to their merit in life. and men who detefted their conversation, should admire and wonder at their conferuation. As for the bubling of blood. from the wound of the murthered at the presence of the blood fucker, this folie is to be ascribed to Gods miracle, inforced to breed horror of that crime, and detestation of such like impieties: But here may you say lieth there a déepe question, because I impose the name of miracle, both to the works of God, and the prestigious illusion of the deuill, confounding them in name which are different in nature: To which I answer (not without authoritie) that the deuils actions are vnproperly miracles: Gods trulie: the one done by preparation, the other fodainly; the one to delude, the other to confirme: the one to hinder, the other to profit man: Those then that worke by the diuell, do miracles vnproperlie, and herein are the true confounded with the false in denomination, because we cannot distinguish of the sodainnes in performance, or the spéedinesse in execution. Some suppose and define a miracle to be an vnaccustomed action wrought aboue the power of nature; wherin there are two things to be confidered: one, that it excéed the abilitie of nature, the other that it surpasse common custome: Wherevoon it followeth that the creation of a humane foule is not properlie a miracle, for although the creation thereof excéed the power of nature, yet fince it is a thing accustomed, and God createth fouls daily, it may not rightly be called a miracle. Againe, a child borne with feuen fingers, a man with two heads, a woman with foure armes, (and fuch like) cannot in right bee held

held miraculous, for although fuch creations are vnaccustomed, yet excéed they not the power of nature, because from naturall causes there may follow such like effects, to conclude therefore positivelie of miracles and their natures. I affure you, that things done fodainly by affiftance of Diuine vertue for confirmation of truth, and demonstration of Gods power and wisdome, for erudition of the faithfull, and conuersion of the reprobat, are rightlie miracles; but matters wrought with intention of deceit, fruits of fubtile infinuation, these are the improper miracles of magicians, who contended with Moises and Aaron before Pharao, done secundum rem, as the schoolemen say, but not secundum modum. There is a question likewise, what magicians do in performing their miracles? namely whether they prepare the matter only, or induce the form likewife; to which may be answered, that they prepare the matter only, & haue no power to inform: for as fathers are not held the creators of their childre. nor husbandme the makers of their fruit (though in creating of these, gods power inwardly works by admission and sufferace of their exterior motios:) fo neither is it lawful to think that good or euill angels create, or magicians (the ministers of them) informe; but to him only may creation be ascribed, by whose power and word, all thinges were created. Again, (in working things miraculous) this is to be noted, that the impious only worketh by permission, the vertuous by impression, and assistance: the good are enabled by God to performe, the bad induced by the diuell to deceiue. God only likewife is faid to do miracles by authoritie, angels and holy men dispositively, bad men and magicians permissively: neither is it to be wondered that magicians raise stormes, choak an increase, procure abortion, (and such like things which the bleffed do not) because this power is restrained in the faints, for feare least weakened by pernicious error, they should be deceived, supposing there were greater gifts in such like effects, then in the works of Iustice, wherby the soule is enlightned, and eternal life gained. And therfore Christ said to his Disciples, Luke 10, Reioice not in this because spirits are subject vnto you, but rejoice because your names are

written in heaven. There is likewife a controverfie among the learned, debated by many arguments, whether magicians by the power of the deuill may locally chaunge, or speedily transfer the bodies of men or beasts, and the rather because it hath beene deliuered by tradition, and confirmed by the mistaken, that old women hath beene transported by fpirits from place to place, magicias from countrey to countrey, and scholers from Paris to Rome; & on these grounds there are many opinions, some ascribing these works to the illusion of the sences, other vtterly denieng any such abilities: notwithstanding the reformed opinions are, that both Deuils and Magicians their Ministers may remove and transfer the bodies of men from place to place: because it is manifest in *lobs* children, where euill spirits ouerthrow the house on their heads: againe, having power to adhibit corporall féeds to produce some certaine effects, it followeth, they haue power to remoue bodies, because rightly effects cannot be produced except local motion be made & admitted. There is likewise a question why women are soonest troubled, and more oftentimes deceived by the Diuell then men be? To which the answer is (for two causes) First, by reason of their credulitie, next because of their frailtie and infirmity: Their credultie appeareth in that they were first and soonest tempted; their fragility, in that they are more prone to lust: and therefore *Peter* called women the weaker vessels, because they are foonest wrought. And because carnall desire is the aime of Magicians, and women by nature are more flexible, it commonly falleth out, that there are more women witches tha men. Beside, for their credulities sake, Paul permitteth them not to teach, least being themselues deceived, they should peruert others: and therefore a father said, Quia semel mulier virum & edocuit, cuncta peruertit, id circo nequaqua hæc habeat velim, docendi de cæteris potestatem. Father (quoth Frumentarius) it is happie that women are absent, for should they heare what you speake, you might perhaps séele more then you wish. You deceive your selfe quoth Anthony, for should they heare their infirmitie, they would take little E ij cause

cause to presume so much on their excellencie. fide the text (faid Asterius) Let vs returne to our purpose, and resolue vs good Hermit, whether Diuels or inchanters may alterate bodies in respect of their qualities, procure sicknesse. inflict infirmities, and restore health. By their owne vertue (answered Anthony) neither can Diuels or Magicians either in naturall, or materiall things, immeadiatly induce any forme, either by procuring health, or inducing ficknesse. by vrging heat, or increasing cold: and the reason is, because if they could induce one forme, they might induce all, and by that meanes both nature, and the whole world should be subiect vnto them: but fince it is manifest that God hath not fubicated the whole world to the good, and bleffed angels; It followeth that by no meanes or reason it may be thought, that the matter of these visible things in the world and of the world, should be subject to the beck and service of the transgressive and accursed angels: Another conclusion is, that magicians can miraculously change both the matter and natures of bodies, applying the féeds of things, and ioining actiue with passiue; and the reason is, that even as art (which imitateth nature) can effect divers things, which nature it felfe cannot: fo deuils can do many things which are beyond mans reach, aboue al art, and besides the accustomed course of nature, as likewise because celestiall influence is very auailable and active in natural effects:) hence, in planting and husbanding, in phisicke and curing, and fuch like, the observation and confideration of the motion and course of both Sun and Moone are very necessary, and Diuels because they are expert and cunning Astrologers can better judge and make choice of their houres to worke in: and this perhap is one efpeciall cause why magicians in their invocation of Diuels observe the face of heaven and the scite of the stars. conclusion is, that Diuels, except restrained by Gods power or preuented by good angels, can afflict mortall men with gréeuous calamities, as appeareth in Lot whome Sathan strooke: hereon a schooleman saith. Tho. 3, p.q. 29. Art. 1. ad 3. Clementissimus deus non permittit eos vti sua (quam naturaliter

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habent) potestati & ab bonis angelis, presertim quibus orbis, & hominum custodia commissa est impediantur: Our mercifull God (faith he) fuffereth them not to vse their natural power, which they have, and they are especially let by good angels, who have the world and men in their custodie. A decideable fubiect may likewise be raised on this, whether Diuels can cure all diseases, and draw the line of our life to the extent and vtterance of many years? For by proofe we know, & experiece find, that many by touch of hand, many by repetition of words, many by vse and bearing of characters, haue beene healed being fickly, refreshed being old, and recured in desperate estate. To this I answer, that in many cures (aboue the vse of arts) the Diuels have power, but in all they have not: the reason is, because their power extendeth no further then the application of naturall causes, and naturall supplements; whereas some excéed the power of nature being fatall, other the benefits and causes of nature, as age. Neither can they peculiarly procrastinate and lengthen mans life (as to a thousand or fine hundred years, as in the infancie of the world men inioied) and the reason is, that mans intemperance and méere ignorance, hath made nature fo corrupt and fickly, that neither hir fufficient supplements, whatsoeuer, may restore mans former integrity: neither are the heavenly influences fo propitious, neither retaine the earthly aliments their former and effectuall valure: For God by his Divine providence hath fo disposed, that in former times, the naturall constellations were more healthy, the meats more availeable, the medicines more working, the aire more temperate, the other elements more affectuall, in protracting and continuing life, then now they be. Many more questions there are, and as subtile as many: induced by the Diuell (of whom we argue) and furthered by his ministers. who we impugn. What a folly is this for man to hope (on his owne strength, without the Diuels assistance, to attaine the art to forme a true humane bodie, by the only vertue of naturall forces? As it appeareth in Virgill, subtillie deceiued by the Diuel:) where he is not able to make either gold E iij

or filuer, a homogenicall bodie by any colour or force of art? Nay what a mischief is in man to trust so much to a relaps. as he loofeth the mercie of a reléeuer? It is a common fault likewise in this science, or rather sinne, for men to suppose that by some art or extraordinary means, or mans cunning, Diuels may be circumscribed and shut in determinate and certaine places, (as Christals, vials, or such like) or that they may be tied there by exorcismes, commanded to yeeld answers, or expelled vpon mislikes: For except Gods helpe doe immediatly further angels, or holie men doe immediatly commaund. Deuils by no meanes may be inforced and compelled. That God may commaund Diuels, it is euident, in that he had authoritie to make, power to glorifie, and iustice to condemne them (as where Christ suffered the to enter the Heard of Swine. Luk 12. 72. Gaue power to his Apostles to expel them, briefly limited the, as in the Apocalips.) That angels may command them, it must be confest, because as superiours by naturall power they may: that holy men can, God hath shewed by miracles: angels likewife as fuperiors may compell, because by law of order and course of concord, inferior should not resist superiors. Befides as in all pollices in gouerning Cities, in conftituting Commonweales, magistrats are set to represse multitudes, and judges to correct disorders: so God in the pollicy of celestiall and infernall Hierarchies, hath set angels in loue, to correct angels in hate, and by their order without contrarietie to reforme the confusion of the Diuels peruerted monarchie. Briefly, as to superior motions, inferior are subject; as to the planets, our bodies are dispositively subjugated, so by Diuine ordinance good command bad, to preuent corruption, and are restrained by good, to correct their malice, and infolence. There are many likewise that suppose the Diuell is inclosed in a ring, ready to give them answer, taxed to submit to their curiofities, alwaies subiect to their commands: wherein they expresse their folly and their miserie. Their folly in supposing him tied, that willingly answereth, and appeareth to deceiue: Their miserie, who thinke they hold the

the Diuell tied in fetters, where he kéepeth them fettered in Tell me O Asterius, if man by his owne natural forces, can restraine or imprison a Deuil? If thou say yea, thou errest, for the weaker is subject to the stronger. If thou confesse No, then either ascribe the power to God that truly worketh it, or fav the Diuell hath deceived thee, that submits to be thy superior: briefly, thinke him neuer well tied vnto thée, except restrained by God, least he deceiue thée. I pray thée tel me (quoth Metrodorus) whether magicians may copell the Diuell? Not by himselfe I told him, and so assure thee Metrodorus, quoth Anthonie: examin thy felfe, apply hearbs outwardly, speake incantations orderly, and tell me truely (thy faith being strong) if they can move thee? If thou say they cannot, then boldly auow they cannot moue the Diuel, who is thy superior in power, and seducer by kind: Onlie that power which magicians have over spirits, is this, by couenant and league, not by authoritie and command, They may draw the prince of Diuels to charge his inferior: and without such cotract they can no way inforce the. I pray you what command is this, where failing in any right, wanting one ceremonie, mistaking due houres, we neither may intreat nor forwardly command them? Princes in Commonweales, are tied to performe couenants by bonds, and may breake them by prerogatives, or may difannull them by convictions, or frustate them by displeasures: So in this worlds kingdome the Diuell is condicionate by permission, not force: and fufferance, not power. Whence then was the art invented (said Frumentarius) to restraine Divels? from themfelues it cannot be, fince they affect superiority, and from men it cannot be, because they deceive them. That Art (said Anthony) which Asterius taught to shut spirits in vials, and include them in Christals, is not properly an art, but a conuention, or secret, or publicke contract, betweene fraudfull feinds, and bewitched men), the one affecting fingularitie, the other Diuine honour, to which if men shall adhibit trust, and suppose them able to helpe, or mightie to harme, and vnder fuch trust make any image of man, or creature, and con**fecrate**

fecrate the same with such figures, charactors, words, suffumigations, and actions, as are by them thought requisit; then doubtlesse such consecration ended, some spirit shal enter the image and give answers, such as will deceive, not such as can comfort: fuch as shall eternally destroy, and not reléeue: brieflie, such as shall flatter, an Apostata like Iulian, to deceiue him with Iulian. To conclude, art Magick is the inuention and tradition of euill angels, who therfore (O Asterius) faine themselfues to be taken by thee, that they may take thée; bound by thée, that they may bewitch thée; subject to thine emperie, yt they may subdue thée; inclosed by thée, that they may confound thee eternally: and seeme to be tied to thy mirror or christall, to the end that fastened in the chaines of thy finne, they may beare thee to the prison of eternall obscurities. There is likewise a prestigious deceit in Diuels, whereby they faine to dispossesse bodies possessed, either by force of Musicke, power of hearbe, vertue of stone (or any other sensible thing whatsoeuer) for such means as these being subject and passive, the other superior and agent, it is impossible that any such sensible thing should inforce them: for hearbes, stones, and such other are bodies sensible, but Diuels whatfoeuer, are spirits seperate: so that except some supernaturall helpe from God affift these creatures, it is against reason, they should inforce the Diuels: where then Sathan faineth to veeld to incantations, or to be expelled by musicke, as in Saule, or driven backe by the liver of fish, (as in Tobie) his expulsion is to be ascribed not to the harmonic of the Harpe, but Gods power and Dauids praier: neither the other to the smoke of the liver, but to Tobies earnest intercessio. By your leave sir (said Metrodorus) it is not lawful to make vie of the Deuils helpe without finne? It is possible and permissible (quoth Anthony) by Gods authoritie: For in the primative church, excommunicants have been delivered to the power of the deuill: and by Paules example it is fufferable, fince he delivered an incestious man to the hand of Sathan to be punished, ad interitum carnis (as the glosse faith.) But on our owne authoritie, we neither may nor fhould

should not, as appeareth. Leuit. 20. Where it is said, vir five mulier in quibus phyonicus vel divinationis fucrit spiritus, morte moriatur: and in the ninetéenth, Follow not magicians, neither aske councell of Southsayers: So that hereby it appeareth, that they fin mortally, who either for things loft, either for treasure hidden, or such like vanities, require the aduice of conjurers, or fearch out the affiftance of Aftrologers. Three only questions remaine holy Anthony, which thorowly decided, I am fully satisfied. What are they Asterius, quoth Anthony? The first is, whether witches or inchanters ministring remedies either for harmes done by themfelues, or practifed by others, do offend; The fecond is, whether it be lawfull to vie the helpe of a magitian in any thing; The last is, whether it be permissible in good footh to practife any adjurations or incantations what foeuer? I wil answer these questions (said Anthony) as succinctly as I may, and as truly as I ought: For the first, they not only sinne greeuoufly, that hurt by Magicke, but fuch also as séeke by it to cure their owne defaults, or the infirmities in other: And the reafon is, because that they which so worke, although they profit their harmed neighbor, Yet as Saint Paul faith, Non funt facienda mala, vt vnde eueniant bona: Euils are not to be done that good consequences may follow of them: and whereas it is a most pernicious thing to inuocate the Diuel, or to make any expresse, or privat contract with him: so likewise the remedies induced therby are most wicked & pernicious: For what is euill of it felfe, is not bettered by any good circumstance: Neither can any good intention reforme that which is naturally euil. So the although it be a thing of much goodnes to preuent our neighbors incommodities, yet must it be held vnlawfull to extinguish their harms by practife of diuelish forceries. Yet least you hold me precise, I must moderat this conclusion: for my opinion in this is not so peremptorie, but that I admit any lawful defraudatio of Magick, as breaking an instrument, burning an exorcisme, and pulling out a néedle out of a picture of war, all which actions (wanting the due circumstances of ceremonies, and diuelish observati-

ons:) are rather passible in all men then reproouable in any. Touching the fecond, the difficultie is of no small moment, yet as ambiguous, is shortly decided: Look as (faith Augustine) it is lawfull for me to vse the oth of an infidell (although I know he sweareth by those false Gods, whome he worshippeth) for mine owne profit; or as (faith the schoolemen) I may vie the Sacrament from a finfull ministers hand: fo may I take profit of another mans peruerfenesse to mine owne commoditie: you are filent hearing this, holding it vere dixit, because ipse dixit: but least I should deceive those whom I wish should conceit, I wil thus explaine this difficulty in a certain conclusion. How (may you say)? What will you induce? Nothing but truth; and because truth, certaine; and being certain, irreproouable: In a word therfore, all works and couerfing with witches is wicked, their counfailes reprobate, and their works damned: and the reason is. that since the inchanter (séeking to make frustrate another mans increase by Diabolicall meanes) doth himselfe greeuously sinne. It is impossible likewise, but that he who demandeth the fame question, should in like fort be faulty. For he that requireth a man to do that which without sinne he cannot do, is gréeuously guiltie. For by that demand, he confenteth to another mans iniquity, and besides his own sinne induceth him to offence, and euen as like paine, so like guiltinesse bindeth both the agent, and the consenter: so Paul testified. Rom. 10. where he saith: They are worthy of death, not onlie who do fuch things, but they also, who confent to the déed, or the doer: the demander likewise was the approximate and next cause of sinne, for although the inchanter were ready and prepared to the fin, yet had he not wrought the peculiar inchantments, had it not been demanded at his hands. Touching the example also of the infidel, & the curate, they are altogether vnfit & impertinent to the cause we handle: for what fo is demanded in these foresaid examples, are not euill in themselves, whereas those that are to doe them, if they lift may rightfully finish them; and if they misdoe them, it is not by reason of the error in the thing it selfe, but the

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the default of the agent, (who having power to finish the affaire in good fort, would notwithstanding misdoe the same:) For he that requireth an oth from an infidel, wil not that he fweare by false Gods, for then he should sinne: but he only requireth him to sweare, and if the choice were in him, he rather would have him sweare by the true God, then draw the false to testimony: In like fort also may it be answered of the curat, for without sinne may he minister, if he repent himselfe before the administration. Touching your third question, I hold it wholy vnlawful for this cause and reason, induced by Augustine vpon Genesis: because the Diuell (as it oftentimes falleth out in fuch like superstitious rites and ceremonies.) infinuateth himfelfe into mens actions contrarie to their knowledge, and oftentimes against their will: for men (and fond women especially) vse these rites, words, and remedies, in cure of infirmities, and doubtleffe the Diuels are affiftant in their working, to the end they may deceaue, and perfuade them to trust in vain and superstitious things: and this is that fædus tacitum, or fecret league, which is faid to be had with Diuels. Thus briefly have I resolved thee. Asterius, setting little by my labor, so I may profit thee greatlie: Thou feeft now the vanitie, scope, and issue, of this bodie of curiofitie, here is nothing in it but deceit; nothing, but blasphemie; no meanes, but wicked: flie it therefore, and be rather glad that thou knowest how bad it is, then forrie, to have forfaken that which is prejudiciall to thy foule. Thou mouest me Anthonie (quoth Asterius) for whom authoritie and reason cannot moue, his sicknes is desperate and judgement peruerted, and I begin to loath Magicke, onlie the delights of Astrologie & secrets of Astronomy; (if they in thy iudgements be permissible) are the marks I shoot at, and the studies I would be exercised in. Astronomy and Astrologie quoth Metrodorus? Why these are but customes of antiquitie, and apparances of Idolatrie, fruits of prefumption, instructions of vaineglorie, supererogating deceits, & the bugbeares of the simple: For the professors hereof are waxt so F ij perem-

peremptorie, as they ascribe more to the Sunne, the Moone, the Stars, and plannets, and their owne astronomicall calculations, then either to the bleffed angels, or to Gods maiestie. That is true said Frumentarius, for they saine to pull God from his kingdome, defraud him of his Maiestie, and make him more bound to the starres, then euer were creatures to man. For they will be Gods privile counsailers, difpose of his doomes, determine his works, and by their corrupt wits (and course of the planets) presume more then man should practife. They say that all sicknesse or health, riches, or pouertie, good, or bad, wisdome or follie, wholie depend on celestiall influences. They ascribe faire weather, or foul, to the revolutions of the heavens, & prefume fo much on their foreknowledge, that no dissolution of Commonweale, no mortalitie of ficknesse, no tiranny of war, can fall out, but by their wits, and the celestiall bodies. For as they fay, the bodies aboue, rule all things heare beneath: Thus make they by their owne imaginations, God more thrall and fubiect then any Prince in his foueraigntie: For a king in his authoritie hath power of a page to make a Prince, of a poore man a Lord, without leave of the plannets: Again, if a man trespasse against him, and be conuict of treason, he hath power to attach him, authoritie to judge him, and means to execute him, he can depriue his heires of their heritage, and from their prosperities condemne them to pouertie. This power and fréedome hath a King, wherefoeuer the planets be, or in what signe aspect or constellation, without either leaue of the planets, or license of Astronomers: much more then the king of heaven (that made the Sun, the Moone, and all things of nought, ruleth and guideth them by his wil, and rewardeth & punisheth euery creature after his deseruing) may peremptorilie do what he lift, without either assistance of planet, or councell of Astronomie. That is true said Anthonie, and I delight to heare it: your reasons Frumentarius, show your reading; Metrodorus allegations, his iudgement, now therefore that Asterius may make one with vs in this resolution, I will thus brieflie prosecute this subject. We find

find in Genesis, 10. At the beginning of the world, whe God made all things of nought, the fourth day he made the Sun. the Moone and stars, and fet them in the firmament to give light to creatures here beneath: Ordaining the Sun principally to illumine the day, the moone and stars the night, ordering them to diffinguish the one from the other, and to bee as tokens of times, daies, & years: He likewise placed them as marks and tokens, how to deuide yeares from moneths, months from daies, and daies from houres; aduiting man when to sléepe, and when to wake, when to rest, and when to trauel, whe to plant, and when to fow, where to eare, and when to reape, and therefore (faid Solomon) that all things haue their times, and all things passe away vnder heauen, by the pace, and space of time: and so God made the firmament aboue (with those bright bodies that are therein) to serue mankind and all creatures, in their kind; and of light and time; of light, as a lanterne which may not be quenched; of time, as a clocke that may neuer faile; he made them likewife for man, and not man to ferue them: he gaue them alfo not to gouerne man, but he gaue man and woman wit, and discretion to governe themselves, by that light and knowledge of time, which he hath of the bodies aboue, that by their light they may fée to work, and by their stirring and their course, they may know what time it is wherein they ought to labour: and therefore faith the law, 2.q.v. Non licet in gloss. That the bodies aboue are tokens, and not causes of things here beneath: and as a lampe or clocke are necesfarie for scholers, by night to rule, raife, and guide them in their fludies: fo do the bodies aboue, ferue men on earth, that they may be enlightned by them, and by their mouing know their times to serue God according to their degrées and his dignities: and as the lampe or clocke in the colledge, ruleth not the scholer, but the scholers rule and order themselues by the clocke and candle, the one adulting them when to rife the other fréely lighting them to read: euen so man and woman, beaft, and bird, and al liuing creatures, rule them by the bodies aboue, and yet the celestiall and superior bodies F iii rule

rule them not: they should not therefore be called gouernors of this world, because they gouerne not the world, but ferue only as inftruments of Gods power and gouernance: For it fareth by God and the celestiall bodies aboue, as it doth by the fmith and his grindstone, the carpenter & his ax, the clockmaker and his clocke. Good Anthonie quoth Asterius, explaine me these comparisons. Thou séest apparantlie (quoth Anthonie) that when the smith grindeth a knife or a fword on his grindstone, the stone kéepeth and continueth in one courfe, and whirling circularlie about, doth fo grind any thing, as the fmith that fitteth aboue, ordereth and difpofeth it: if he will grind sharpe, it shall be sharpe: if blunt, it grindeth blunt; if fquare, it grindeth fquare; so as the maner dependeth not on the stone in turning, but on his hand in gouerning. If he take away the fword or ax, the stone grindeth not, although it turne, and if the fmith applie not some instrument, it worketh nothing: Why even so fareth it with God, and the bodies aboue. For the planets are celestiall sphears, observe one circuler course, not in their owne direction, but as from the beginning God ordered them: and as God will, fo they worke: If he will they grind sharpe, and cause plagues, sicknesse, tempests, wars, and such like, they do fo: and if his pleasure be, that they produce plenty, worke increase, stir calmes, and yeeld peace, they effect it: So God may do with the planets what he will, and without the planets what he lift, yet are they fo tied to him, that they onlie worke by his ordinance. Since God then (faith Asterius) doth with the celestiall bodies what he will, and disposeth them when he will; and fince he is frée in his doing, and vnconstrained by the planets, how should man know his secret doomes, by celeftial influence? or determine of his works by ye ordinarie course of the planets? Asterius (quoth Anthonie) fince thou canst not know by the axe when the carpenter will worke, nor judge by the clocke, when the clarke will fet it, nor guesse by the grindstone when or how the smith will grind: fo neither by celestiall bodies or influence of planets. canst thou censure the proceedings of God, or judge what he will

will ordaine of man, or how dispose of kingdomes, or when dispeople countries: For the planets are Gods instruments, and to them is prefixed one certaine and determinate motion, from which they may not varie, and which they cannot change: For frée election haue they none, in their doings, but God is the foueraigne judge most rightfull, & most mercifull: most frée, and most able, to punish, to spare, to correct, and forbeare: For his might excéedeth mans reach, and nothing may withstand him, and for that cause his works and wisdome is not limitted by the planets, but as men change their liuing, so God disposeth his louing, as they flie fro their follies, so poureth he down his graces: For example, we have Niniuie, which for finne was threatened with distruction within fortie daies: and for repentance, dismissed from the hand of displeasure: yet in this breach of determination, the planets altered not their course, neither was there any prescience of Gods purpose by influence of celestial bodies. We read also in the fourth of the Kings: That God sent E / ay the Prophet to Ezechias the King, because he had sinned, comanding him to make his testament, because he should die: We find also written, that he trembled at his summons, repented him fore, wept bitterlie and askt mercie: and consequentlie it appeareth (by the Prophet E[ay], Gods messenger) to the king, that he had received his repentance, and heard his praiers, and that he should not die, but live fiftéene years further: Now in this exchange of Gods wrath to mercie, what can Astrologie say, either of Gods purpose changed, or the planets courses altered? But that it is apparant (quoth Asterius) that fodainly the Sun hereon changed his course, turned againe to the East, and renued the day againe. Oh sir (quoth Anthony) the turning againe of the Sun was not the cause of the mercie of God, neither a testimony of his iudgement changed, for he altered his doome before the Sun turned againe: So that the turning of the Sun was nought els but a token of mercie to the king. For right as the Sun changed his course upon the repentance of Esechias, so God altereth his sentence so soone as man repenteth him of his sinne,

and

and therefore the law faith, Nouit deus mutare sententiam, se tu noueris emendare delictum: God altereth the perill as foone as he knoweth that thou art repentant for thy trespasse. It was also a token to the king, that Gods behest should bee fulfilled: Now fir. all the Astronomers that euer were. could not foretell that wonderfull returne of the fun: because it exceedeth the course of nature, and the law of kind, and therefore that token proueth fufficiently that God is not ruled by the course of the planets, but that the planets are ruled by him: Neither that his judgements are tied to them, but their motion directed and ordered by him. S. Paul confidering this, cries out, Quis cognouit sensu domini, aut quis consiliarius eius fuit? Who (faith he) knoweth the iudgement of God, or who was his counsellor? Forfooth not vaine Aftronomers, fantasticke Astrologers, cursed inchanters, and such like: For they are lighter (as the French man faith,) by ten degrées and graines of wit, then Triboulet the king foole, and thrust furthest from Gods counsaile, as men whome he most hateth: and therefore Paul saith, The iudgements of God are incomprehensible, and no man may know them, Neither may any man tract his waies, or trie his fecrets. For they be fo medled with mercie, and mixt with righteoufnesse, that they passe mans wit, and all humane capacitie: Vniuersa vire domini, veritas & vita, Iudicia domini abissus multa: The Iudgements of God be of a great depth, & the waies of our Lord are mercie & truth, yea so déepe are they, as no mans wit may found them: fo darke, as weak confideration cannot attain them: & therfore such Astronomers and Astrologers, that so much intermeddle with Gods works, and so deeply infinuate themselves into his secrets, are fond in their divination, divelish in their intention, and condemned in their enterprise. You are too strict (quoth Asterius, old Hermit) in reproouing Aftronomy, and inforce more against Astrologie the you have reason, for they are not so peremptorie as you iudge, but coclude nothing for certain and determinate; onlie this they fay, That they can measure inclinations of men, and dispositions of creatures, by the motion of the

the heavens, yet so as by vertue they conclude that both man and woman may ouercome the planets, alleaging in this the authoritie of *Ptolomey*, their arch maister, who with the Poet saith, Sapiens domina bitur astris: They concord likewise that by Astronomy they may know when men or women are enclined to war or peace, and when by common course of kind, tempest should arise, famine increase, warres take head, yet so restrain they themselues, yt they confes that both praier may preuent fuch euill mishaps, & by course likewife it happeneth, yt though the constellations take no effect in one countrie, yet in another they may be forcible. faid Anthonie, fince they can tell me nothing that shall happen, but ambiguouslie and doubtfully, since their demonstrations are fallible, and their positions vncertaine. It is inconvenient either to trust them, or to put affiance in their follies, for fo may every foole tell what he will, and excuse his error: Their manner of spéech then is but a coppie and coulor of subtiltie and vntruth: a net to catch mens soules, a sinfull excusation of sinne, and a chaine to draw men from God, and to tie them to fantasies: wife they would be thought, and are prooued ignorant; fecret and skilfull, but they are known deceivers; and faine would they be thought of Gods counfaile, but neither wot they how, neither can they, because they are fo false: For the better proofe whereof you shall vnderstand, that there is but one sunne, one moone, and other fiue stars, Saturne, Iupiter, Mars, Venus, and Mercurie, which with other stars whirle about the earth with the firmament euerie day naturall, passing ouer all climats, and countries, water & aire, in foure and twentie houres, which is called a day naturall from midday to midday: and make no more abode ouer one then ouer another, how should they then more incline in one land then in another? Dispose one person more to vice or vertue, then another? or threaten one countrie more with warre or peace then another? Because (quoth Metrodorus, to help Asterius, somewhat amased) some constellation, or some conjunction, some aspect, or some influence in their swift passage and motion, falleth vpon one land more:

more then another. & as men are born vnder divers constellations, conjunctions, aspects, & signs, so are they inclined in divers manners, having their affections more appropriate to vice, or vertue, war or peace. That is false (quoth Anthony) and thus I proue it: when the kings fonne is born at one instant with the bondmans sonne, the time is one, the constellations, the funne, the aspects, signes, and planets alike: yet haue they not one inclination and disposition, for the kings fonne is disposed by inheritance to be a king after his father. and the bondmands sonne is disposed by his birth, to bee a bondman all his life time: as his father was a hundreth yeares before his creation; no planet then could avoid this bondage, or depriue the kings fonne of his right and inheritance: In the same time, with the same aspects, vnder the fame planets, when one child is brought forth, many other are borne; yet haue they not all one inclination, neither are they subject to one disposition: For some of them are inclined to goodnesse, and some to wickednesse; some to sicknesse, and fome to health: fome to be wrathfull, fome to be mercifull: fome to be wife, some to be fooles: some foule, some faire, fome rich, fome poore, fome long living, fome foone dving: Efau and Iacob had both one mother and one father (Isaac and Rebecca) and both were begotten at once, and yet were they diffident in manners, for *Iacob* was a good man, and Efau a bad: Iacob beloued of God, Efau hated for his wickednesse: Iacob was smooth of bodie, Esay sull of haire: Iacob was a true fimple man, E/au a prowd, and malicious fon: fo then it appeareth that fuch divers inclinations of men and women, depend neither on the planets, or the time of their What then are the causes of the diversities said Frumentarius? Forfooth (quoth Anthony) Adams originall sinne, wherein we are conceived, and being fo conceived, are to fin inclined, and therefore God faith, that mans heart & thought is prone to euill, even from his youth, Sensus & cogitatio cordis generis humani in malum prona sunt ab adolescentia sua: no man therefore may fay of himfelf, my heart is clean, as who should fay I am pure and cleane without sinne. Some likewife

wise are disposed to sicknesse, some more, and some lesse, and that for divers causes: Sometimes for wicked sufferance, because children are not chastised in their youth: For as Salomon saith, the child that is suffered to have his will, shameth his mother and his kinssolke: Some for wicked company they be in, and wicked example of their elders, and misinformation: For as Salomon saith, A man in his ould age, hardly forsaketh the depraved customes of his youth. And yet it is a proverb (qd. Metrodorus) Yong saint, old devil. It is a sinfull proverbe (said Anthonie) to draw men from science to sinne, from vertue to vice, and from God, to the Divell: for Scripture saith, Bonum est homini cum portaverit ingum suum ab adolescentia sua, Happie is the man saith he, that hath borne the yoake of our Lord from his youth. And as the Poet saith,

Quod noua testa capit, inueterata sapit.

Such as the vessell taketh when it is new, such it sauoureth when it is old: and therefore Saint Iohn Baptist, Tobie, Ieremy, Sampson, and Samuel, (with many others) are prayfed in facred Scripture for their holinesse in youth, For commonly they that are good in their young yeares, in their reretired age make a happie end: according to the Prouerbe, Qualis vita finis ita: And although for a time they be subject to finne, and vanitie, God suffereth them to fall therein, least they should be prowd of their own goodnes, & take disdaine at others finfull wretchednesse: Some also is more enclined to finne then another, because he was gotten and conceived in finne more then another, although they were both borne in wedlocke: For husband and wife may sinne gréeuouslie together in misuse of their bodies, or in distemperance, if they either excéed measure, or manner, or default in time, as in ficknesse, or otherwise: The sinne notwithstanding is in the asker, not in the giver: They may likewise sinne by wicked intention, or fulfilling the lusts of the flesh, not to the intent to flie wicked fornication, nor to yeeld the debt of their bodies, nor to bring forth children to the worship of God, but only to their owne luft: men also are enclined to sinne by their G ij

their excesse meats and drinks, and by the misgouernance of their five fences: and for these causes one is inclined to sicknesse more then another: For sinne oftentimes is a cause of bodely ficknesse, and by misdiet of the mother when she is with child, or by indisposition of the father or mother, or both, when the child is gotten: and by miskeeping of the child in youth, many ficknesses are fallen into: for children in youth, are apt to have all things, and by that meanes do oftentimes receive that inwardly, which altereth their complexions and peruerteth their natures. God likewise smiteth them sometime with sicknesses, and mischiefe, for that their fathers and mothers finne in too vnséemly cockering, and affection: Knowing their parents corrupt desires to be so great, that to instruct their sonnes they will hazard their soules. Sometime also he smiteth with sicknesse, to shew his might, and power, as he did in him that was borne blinde, that the power of God might be showne in him in restoring his sight: many other causes likewise there be which passe mans wit, and are not fubiect to our reasons. For wee may not alwaies know Gods will, neither are his fecrets to be cenfured by our fences: vet are not these assigned reasons alwaies generall: For fometimes a good man hath a wicked fonne, and a wicked man a worthie heire, for should children alwaies follow their fathers and mothers in goodnesse or wickednesse, then should all the right of their reformation and vertue, be ascribed to the parents, and not to God, and the one should haue cause to bee prowd, the other yeeld matter to be forgotten: and therefore God fo medleth one with another, & moderateth his iudgemets by his wisdome, that the good childre should not presume on themselves, nor be prowd, neither the ill should be euer forrowfull and desperate, but should onely trust in God, that of the wicked, maketh good, and of the reprobate righteous. It is faid quoth Frumentarius, that as children be borne vnder diuers signes, so are they likewise inclined to divers trades, and estates, so that vnder some signe, one should be a fisher, and vnder some other a goldsmith, and vnder some other a scholer: It is said, is well said (quoth

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Anthonie) but it is true, is better: Many countries know no coiners, and many though they know them, yet haue no vie of them: in a great realm of fix hundreth miles in length, and two hundreth in bredth, there are no coiners, but in a place affigned them by the king, not by fignes or celestiall bodies, but by his feale and patent; and there are they planted to print money, not by Iupiter, Mars, or Mercury, but by the ordinance of his maiestie: and if any man coine, but those the King hath admitted, he shall be punished like a traitor, neither can the fignes or planets faue his life. They likewife that are borne néere the sea, or nigh some great water, do themselues follow fishing, & instruct their children in that facultie, not by reason of the signs where vnder they are borne. but for their better oportunitie and increase of living. They that are borne from the fea, fome follow tillage, fome cloathing, the one by reason of vpland, the other through abundance of wool; some be shepheards, some southsaiers, & so of other crafts and trades, as the countrie requireth, not according to the disposition of the signes and planetarie circles. but according to their natures, countries, and manners. A man likewise that hath many children, bindeth them prentice, not as the constellations direct him, but as his abilitie ferueth him: So then you may well perceive, that such diuersitie in liuings, and change in trades and occupations, dependeth on the childrens friends that ordain fo for them, and not on fignes and planets which are neither propitious to the one, nor partiall to the other. If then the planets have no power in thefe things. What fay you to diftenie and her power (quoth Metrodorus) for Seneca faith, Regitur fatis mortale genus: and Lucan, Regit omnia fatum: it séemeth then that all things befortune man and woman by desteny. Fond men speake fondly, and therefore trust them not (said Anthony) for as Gregory writeth, Absit a cordibus sidelium vt aliquid effe fatam dicatur: God forbid (saith he) that any Christian man should belieue that there were any fate, or destenie. For God that made and fashioned man of naught, rules, gouerneth, and ordereth his life according to his de-G iii

ferts: and his righteousnes and mercie: and to be short, man was not made for the stars, but the stars for him. Yet is the Gospel against you (said Asterius) for we find that as soone as Christ was borne of his blessed mother, his star appeared in the East, giving hereby an assured token and proofe, that ech man is borne vnder a certaine star, and constellation, which is called his deftinie: for al his after liuing is gouerned therby, as both Astronomers and Astrologers confesse vnfainedly. It séemes well, that to maintaine folly (O Asterius) foolish men deceive by folly: vsing vntruths to persuade, which neither can abide the tast of truth, or their triall: For the star that appeared at Christs birth had no mastery over him, but the bleffed child was Maister and Lord of the star; The star gouerned not the child, but the child gouerned the star: The star did worship and service to Christ, and therfore was it called the childs ftar, because the child was Lord of that star as he was of all others: For he was and is Lord of fonne, Moone and stars, and all things whatfoeuer: They may not therfore confirm their follies and false judgements, with an Astronomicall iudiciall of the star; for as Augustin and other doctors confirm, it was no star or planet of the firmament, but a preordinate light fent by God, al which may be proued both by art, and vnfained authoritie. For as artsmen confesse, Minima stella fixa, maior est tota terra. The least star in the firmament is bigger then the whole earth; euery planet likewise is greater then the earth, except the Moone and Mercury, (which in that they be fomewhat leffer then the earth, do sometime loose that light they receive from the funne, by the interpolition and shadow of the same) as when the earth falleth betwixt the funne and them: and if that be true then, if that star had beene so great as another star, it should have overwhelmed all the earth: for it néerely approched the earth in conducting the kings on their way: The stars also of the firmament follow the course of the firmament, and in every day naturall arise in the East, and set againe in the West: but that star did sar otherwise, for first it shined both night & day without observation of the course

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of the firmament. & next only directed the right way wherby the Magi were to trauell to Bethleem, conducting them to the sonne of iustice which rose out of the cleere skie, the Maiden Marie. Thee stars likewise in the firmament shine by night, but that star appeared in the Horizon both day and night. The stars likewise of the firmament shine both to rich and poore, to yoong and old, to skilfull, and vnskilfull, but that star appeared only to the Kings and their attendants. The stars in the firmament are perpetuall and everlasting, fince as the Philosopher thinketh, Sola sublunaria sunt caduca, but that star had but nine months continuance at the most, and if some clarks erre not, continued but fortie daies. The what manner of star was it (quoth Metrodorus) resolue vs in this difficultie? Some schoolemen say it was but the likenesse of a star (said Anthony) for the Kings had no knowledge of angels, but only intended the stars: Some fay it was the same child that lay in the oxes stall, which appeared to the Kings. and led them to Bethleem in likenesse of a star, and therefore the hymne faith, Iacet in præsepio, & fulgebat in cælo, But the common fentence of the learned is, that it was a starre newly ordained by God, to shew the birth of our Lord Iesus Christ, and as soone as it had executed the office that it was ordained for, it turned againe to that matter which it came from. How could they know by the star that such a child was borne faid Asterius? For neither could the star speake to the, neither instruct them in such matters. Very true (quoth Anthony) and therefore Augustine saith openly in a Sermon. that the star wrought nought els by his apparance but astonishment, studie, and amase in them, to discerne what it might intend; and when they were at their wits end, & knew their cunning ferued them not, then God shewed vnto them by inspiration inwardly, or by an angell openly what it betokened, and bad them follow that star. And so saith Chrisoflome on Mathew. They knew also by Balaams prophecie that fuch a child should be borne, but they knew it not by the fecret of Astronomy: Neither might they know the time of his birth, nor the place, as the Gospell testifieth. Why then faith

faith Augustine and other fathers, that the science of iudicial Astronomy and knowledge of childrens birth was lawfull vntill the comming of Christ? Since by their science they could not comprehend his birth. But as they fay before it was lawfull, but not after his birth: Saint Augustine (quoth Anthonie) faith not that the studie was lawfull or granted to be done, neither that it was permissible to trust therein, (for it was alwaies false and reproued both by God and by Philosophers, by authorities and by reasons:) but he faith that the science and cunning was granted by God, and held lawfull, not the practicke of the science. Man may likewise reproue the knowledge, and learners therof, and shew by their owne principles and grounds, that it is a fained and vncertaine studie: finally that the science is properly no science. but an open folly as it well appeareth in Christs birth: and because in his birth it was so apparantly disproued, therfore after his birth it is neither lawfull to know it, reasonable to vie it, but onely wisedome to reproue the folly of them that practife it. Aftrologie likewise as the schoolemen say, was both vnlawfull before Christs birth and after, but the knowledge was fuffered both before and after, to reproue man in his follie, and the follie of men that practife it. Where find you that God defended and forbad judiciall Astronomy before, and after Christs birth, quoth Metrodorus? In the first precept of the first table (said Anthony) where he forbiddeth that men should make them any likenesse of that which is in heauen; but Astronomers (as much as in them lieth) make themselves like to God in heaven, by reafon they ascribe to themselves that which belongeth to God: and therefore God reproueth them and faith vnto them, Nuntiate quæ ventura sunt in futurum & sciemur quod dij estis ws, E/ay: 18. Tell vs the things that be to come after this. and then shal we know that you be Gods: and therfore saith the law 26.q. 4. Igitur, that they call themselues divines; as if they knew Gods counsels, and by their deceits and falfhoods, tell the people things that are to come, as if they were full of godhead, and Gods fellows: and in this fort they and fuch

fuch other offend most greeuously against the first commandement, for they make themselues like vnto God in heauen, and that worship which only belongeth to God, they take to themselues: and for such presumption and pride, angels kind was destroied, and mankind also: For as we read Esai 11. Lucifer faid in his heart that he would afcend the highest heauen, and plant his feat aboue the stars, and sit in the mount of the testaments, & that he would mount vp aboue the heart of the skies, excéed all angels, and be like him that is highest: But fodainly he fell into hell, and fo shall all false Astronomers and Astrologers do, except they amend them, for they fix their wits, firm their studies, and plant their faith so much on the stars, that they passe the stars, and be like to God in their considerations, who is most highest: They will likewife fit in the mount of the testament, for they wil be against Gods lawes, and prefer their judgements before Gods prohibitions: and therefore if their science were true, the testament of Gods law should be fruitlesse: besides, if their studie stand with religion, Gods law is void, Ecclesiasticall vain, laws of countries, judgement, and reason should wholy be vnnessarie: For no man is worthie to be punished for his finne, nor can be deservedly rewarded for his good deeds, if he be fatally tied vnto them: But he that doth well, and may doe amisse, is therefore worthy great reward: and for that he doth euill, when he might doe well, and might leaue his misdeeds, and will not, he is worthy of punishment: but if he were moued by the bodies aboue, either to vertue or vices he were worthie neither of pleafure nor plague: and therefore this pride and prefumption lost Adam, Eue, and all mankind: for when the feind told them they should bee as Gods, knowing good and euill, they confented to him, and eat of the apple, contrary to Gods command; for they would be as Gods, and like to Gods in knowing things that were to come: as we find that when God led the children of Ifraell into the land of promise, he forbad them iudiciall Astronomie and all other maner of witchcrafts, commanding them that they should not ask counsell of any such divinors or witches, Н

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For I shall destroy (saith he) the nations before you, because they have vsed such abhominations, and if you vse them also, I shall also destroy you: we find likewise that God reproued the people of Babilon for their witchcrafts, and the children for their Astronomy they trusted in, for of al nations they were most addicted thereto in those daies, and to them he spake in this wife, Widowhood and barrennes shall come vpon you in one day by reason of the multitude of thy witches, and the hardinesse of thy charmes; and because thou hast trusted in such mallice, thy cunning and science hath deceiued thée: disease and woe shall fall on thée, and thou shalt not know from whence it commeth. Sodaine mischiese shall fall on thee, which thou maift not escape; stand (faith he) with thy charms and with the multitude of thy witches, in which thou hast trauailed from thy yong age, looke now if they have power to strengthen thee against thine enemie, Thou hast failed, and thou shalt fall in the multitude of thy counsail that thou hast taken from such men: let now thy divinors (faith he) of heaven stand and succour if they can, they that stare so against the stars, and looke after the planets, and call and cast yeares, moneths, and daies, to tell things that are to come. they shall not helpe thée: For as Paul saith, their counsell is nothing. This science of Astronomy likewise is reproued by Salomon, where he reprehendeth those that say that the funne, the Moone and stars were Gods and gouernors of the world, whereas gouernance doth only and truly belong to wittie and reasonable thinges, as to God who is soueraigne wisdome; To angels as the wisest of his creation; to men as illuminated by his spirits: But vnreasonable bodies aboue are only instruments of Gods gouernance, and therefore cannot but indirectly be called guides and disposers: Such iudiciall Astronomy also is condemned by the law. 26. q. 6. Igitur, and in many other places of scripture also: S. Paule likewife misliketh such practicke in Aronomy, where he faith, You kéep holy daies, and yeares, as heathen people do, I am therefore affraid (quoth he) that I have travailed about you in vaine to conuert you all: and on the fame place

place the glosse reprehendeth the craft of Astronomie very earnestly: Such sciences likewise are reproued in Pauls Epistle to the Corin. 10. I shall (saith God) destroy the wife man, and the flight of the fubtill, and of them that trust so much in their cunning: Where also Saint Paule saith. Where is now the wife man that fetteth fo much by his owne wit? Where is now the man of law, with all his flights? Where is now the fearcher of nature, and the course of kind? God (faith he) hath turned the wisdome of the world into folly. I count (faid Metrodorus) that this deuining of things to come which onely depend on the wil of God and mans industries, are méere and great follies: For no Astronomer by his cunning can tell me my thoughts, nor refolue me in succeeding purposes, nor how I shal lead my life: they know not my counfailes, although they fée and speake with me, how should they then know Gods will, since they neither sée him, nor speake with him? Themselues cannot foretell or beware of their owne mischiefes, and how may he rightly know a star so farre oft, that cannot warely escape a pit hard at hand: fo that as far as I sée, the more they worke by their craft, the worfer they speed. Now trust me (said Anthony) I like thy present reasons, & to shew their further arrogance, I will thus profecute my purpofe, wherby you shall espy their wonderous folly, and find that the more they trust in their fecrets, the leffe they trust in God: There will no wifeman as you know write his hid fecrets and yéerely busines in the roofe of his hal, nor about the wals therof, least al men might read them and know them, no more will God write what he thinketh to doe in the firmament, that therein all fooles might discerne his secrets, and forepointments. For Christ hid many things from his apostles, and said to them, Non est vestra nosce tempora vel momenta, quæ pater posui in sua potestate: It longeth not to you to know the times and moments which the father of heaven hath received into his power; and by the Prophet E fay he faid, Secreta meū mihi, fecretum meum mihi: I kéepe my secrets to my selse; and since he kéepeth such counsails from his friends, much more obscu-H ii reth

reth he his fecrets from his enemies. They fay that by the fecrets of Astronomy, they may lawfully tell and deuine of faire, and drie wether, of raine and of tempests, for they fall by common course of nature (quoth Asterius) and therefore they may be foreknowne and foretold. Asterius (answered Anthony) as I have faid before, the course and kind of planets dependeth on Gods will only, and are méerely at his owne disposition, as the instrument stands on the workemans hand, and in his will to doe therewith what he will. So that Astronomers by their cunning cannot certainely foretell either drought, raine, or succéeding tempest, neither cenfure the same by stars, (as the materiall causes of the fame) but by the celeftiall bodies as by tokens they may know the fuccesse of frost, haile, snow, wet, drought, and such other things, and that knowledge hath the sheepheard in the field, the shipman on the sea, the bird in the aire, the fish in the water, and the beafts in the wood, far better then all the Astronomers in the world. How then may bodies aboue bee tokens of things, and not causes said Asterius? The falling of foot quoth Anthony, in the chimney, is a token of succéeding raine, but not the cause of raine, but the raine rather is cause of the soot falling: For when the aire waxeth moist, then doth the foot through the moisture thereof, wax heavie, and so falleth downe, and in so falling is a token of the moisture of the aire: So swetting of water out of the stone, is a token of raine, vet is it no cause thereof, but the raine & moifture of the aire is cause of the swetting of the same: The melting also of salt, when it turneth to water, is a token of raine, but not the cause: Smoake in the house when it pasfeth not out readily, is a token of raine, and the blew glowing of fire a token of frost, but none of both causes of either: The Halo likewise about the Moone a token of wind, but no cause; al such tokens showing the disposition of the aire, but not the cause: and in like manner superiour constellations by their light and manner of shining, are tokens of wet, and drought, and fuch like: And as the light of the Sun sheweth the disposition of glasse, when it shines vpon it, whether

ther it be white, or blacke, red or gréene, and vet is not the cause of the same colors: and the Moone in one lunacion, and in the same time sheweth in one countrie great tokens of raine, and 20 miles off, showeth great tokens of drought, and so it falleth out: yet it is the same Moone, and the same lunacion: and therefore the same cause in diversitie is not in the Moone but in the aire. In one countrie sheweth wind and tempests, in another far otherwise, some is made whote by the reuerberation of the fun, in another countrie not fo. but far different: In one day also it gloweth, in another it fréezeth: The sunne showeth his light one time of the day. another time it doth not: which diversities stand not on the funne, but on the aire, and other causes. For the sun of it selfe as Philosophers say, is alwaies of one certaintie, and shineth euer alike. It is not whoter one time, then it is at another time: But such diversitie falleth by the diversitie of the aire, and other meanes and causes surpassing mans capacitie. Sometimes fuch aduentures of hunger, pestilence, tempefts, drought, and inundacions fall out by the ordinance of God for mans sinne, and to expresse his might and power: Sometime without meane only at his will: Sometime by the working of good or euill angels at Gods bidding: Sometime by the working of the fupernaturall bodies at his bidding: For as I first said, he may doe with the planets what he will, and he may doe without them what he lift: And therefore by the course of the planets we may know such aduentures and casualties, not as being causes thereof, but only as being tokens: for God made them for tokens to man and beaft, bird, and fish, and all other creatures whatsoeuer: and therefore we ought to observe them as tokens, not as causes: and divine by them as meanes, not material agents: for we neither know when they be causes of such changes, or when they be not. What fay you to this Anthonie quoth Asterius? The Moone according to Philosophie, is the causes both of the ebbings and floatings of the sea, and as Aristotle writeth, it followeth the course of the Moone? It may be (said Anthonie) that the sea keepeth his time of ebbing and floa-H iii

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ting by the course and time of the Moone, in one country sooner, in another later: yet fareth not euery fea in the fame fort, but one part of the West sea about Brittaine and Ireland, and in some other néering lands, els where, where approximation and néerenesse causeth currents: But in other far countries. & in the Gréek sea, neither such ebs or floats. are euer found, and so it séemeth there be other causes of the floating and ebbing of the seas, and not the Moone alone: But true it is, that man, beast, bird, & fish, ye sea, the aire, the trées, and flowers, & all other creatures observe those orders in time, kind, and working, which God hath appointed the: which time they know by the Sunne, Moone, and stars: For as Salomon faith, each thing hath his time ordained by God by law of nature, which time they know, and keepe by the course of the bodies celestiall, which are to them as tokens what they should doe, and rules of kind that they be ordained to: and therefore God faith by the Prophet Ieremie, The puttocke in the aire knowes his Time, the Turtle and the Swallow kéepe their time, but my people knoweth not the time of our Lord God: For in these daies men regard not Gods judgements, but tie themselves to Astronomers, and planetarie aspects, yet notwithstanding all the rules of Aftrologie, each kind is ordained by Gods ordinance, what Time each thing shall be done, or follow his kind: which time they both féele and know by the bodies celestiall. For as the Philosopher faith. The bodies aboue measure all things here beneath by prescript of time. And therefore saith Dauid that at night when the Sunne is downe, then in the darkenesse begin beasts to séeke their prey, to wake and walke in deferts, and when the funne rifeth, they return to their dens, and hide them, and then goe men out and worke till it bee night, not the Sunne and Moone causeth them to doe so, but onely the law of kind ordained by God, teacheth them so to doe: and tieth them to observe their kindly times. In the dawning and springing of the day birds begin to sing, and those flowers sweetlie spread, that in the night time were foftlie closed; Man, bird, and beafts, beholding the light, reioiceth

iniceth at that time, because their kindly course of working is renued againe by the louely presence of the shining Sun. which warmeth them with his beames, and encourageth them with his light. The Sunne likewise ruleth them not (to speake properlie) but kind ruleth them in time, by the course of the fun, & other superior constellations: We read in holy Scripture, that on Gods commaund and word earth produced trées, brought forth flowers, and was clothed with grasse, each véelding his fruit in his degrée, and his flower in his kind: The third day before God made either fun, moon, or stars, he gaue them vertue, and nature to bring forth trees. fruit and graffe of many fundrie kinds, but to the Sunne hée gaue not it nature, neither to the Moone, nor to the starres. but he made them to shine and to be tokens of time. to all creatures here beneath: And God himselfe gaue to trées, graffe and hearbes divers vertues, and wonderfull natures to bud, blossome, to bring forth faire and gréene leaues of divers fashions and qualities: so that no man by wisedome can equal the leaft, or cease to admire at the smalest: Some he ordained for Summer, some for Winter, some in one seafon to loofe their beauties and faire coulours, fome in another to recouer that they lost: some to be continually gréene, as the lawrell: Such many diversities God hath ordained in kind in all creatures whatfoeuer, affigning to each their due time naturall, either to fade or flourish, to spring or wither, to prosper, or decay. In one land falleth hunger, in another land plentie, some countries yeeld wine, others abound with wool; in one prouince is plentie of gold, Siluer, and Minerals, in another, barrennesse void of all abundance. There is also sometime a generall plague, other sometime a sicknesse restrained in some climate: some die in their youth, other fome in age, fome with long ficknesse, some by sodain death: how should men know these changes by the influence of the planets, or affigne causes thereof (and many such other innumerable, by the defined number of constellations? Dispute not Asterius (quoth Frumentarius) but submit, for it passeth mans wit to decide these things, and is only knowne to God who

who made al things For which cause I hold it folly in men to intermeddle with fuch fecrets and hidden misteries, and namely with thinges yet to come. Well Frumentarius, faid Asterius, let your opinion stand, yet cannot I giue ouer questioning till I be resolved, if in the wonders that fall against kind, the celestiall bodies be tokens or fignes of any adventures to come? I will fatisfie thee (faid Anthony) for such as doubt, show they would learn. That which falleth out aboue the course of kind, betokeneth that there is somewhat excéeding aboue the course of kind, be it weale, or woe, prosperity or aduersitie: But commonly such aduentures happen rather against bad then good betiding: as comets, stars, & burning castles in the aire, eclipses of the Sunne and Moone against kind, armed men in the aire, or rainebowes turned vpfide downe, mishappen monsters in their birth, and against kind. These and such like that fal out against common course of nature be tokens that the people, where they doe appear, are vngratious in their liues, & monsterous in their actions: foretelling that the Lord of all nature is offended to fée them fo disobedient and vnnaturall. It may well be as thou saift (quoth *Metrodorus*) for many fuch have appeared within few veares, and neuer fo many thinke I in fo little while, and much forrow and woe hath followed after them, as the countries haue séene and felt also: I pray thée therefore tell me what these obortions mean, these commets portend, & monsters signifie, which of late dayes have hapned in this peaceable countrie? They are manifest tokens of great offence against God (quoth Anthonie) they are testimonies of our countries finnes, and the plagues that are comming, except we amend vs: for greater falshood and treason, greater periurie and mispresion, greater couetousnesse and iniustice, greater heresie and blasphemie, greater lust and ambition was neuer in countrie ouerlookt by the Sunne: we are not ashamed to sinne, but do sinne openly, and (to the great slander of Christendome) the infidell sheweth Christ in his life. where we only (and that fildome) celebrate him with our tongues: and because we neither repent, nor amend our liues

liues. (but as the Prophet faith, tie sinnes together with cartropes, and rather hunt after new, then repent the old) therefore these tokens of miserie appeare successively, betokening that God fmiteth not all at once, but warneth vs by leifure to repentance. Wherin if we vse dalliance, after long forbearance, God wil vse méere force, and the plague will be so heavie, we shall not be able either to heare the report thereof, or indure the mortall perfecution. Thy words are both true and manifest (quoth Frumentarius) for every estate and degrée in this land is given to sinne, men rather couet to be rich, then to be righteous, to do wrong, then to do right: and to conclude, the wounds of this world are fo fatall, as they cannot be healed either by thy counfaile, or our complaints: In leaving therfore these termes of expostulation, and commiseration, let me intreat thee to discouer the opinion of the learned touching fuch comets and stars appearing contrary to the course of kind. Frumentarius (quoth Anthonie) Philosophers say, that comets are hot exhalations, carried vp aboue the middle region of the aire, and there become new stars, denouncing future missortunes: And of these Metiors and impressions, there are three forts, in three regions of the aire: the one are of the matter of fire, the other of water, & the last periticipates both of the one and the other. The comets are of the first cannuk or magnitude, and it is faid, that every comet is an exhalation hot, and drie, terrestriall thicke and waightie, which by the vertue of the stars is attracted vpward by little and little into the most heighest region of the aire, where by reason of the affinitie of the fire, and the cominance and agréement of his matter, it is gathered, and inflamed by the motion of the celestial bodies: then increaseth it, becomming round by his owne proper motion, and conformable to that starre, vnder which it was first gathered, or rather it goeth by the motion of some other celestiall bodie, from East to West, or remaineth in one place (as the fixed stars.) After the apparitions of these fierie bodies, droughts, plagues, and other tragicall miffortunes happen. And it is therefore called a comet by reason of his hairie Ι

hairie figure. Of these there are two forts, the one called Crinita, the other Barbata: for fo Aristotle tearmeth and distinguisheth them: Plinie in his second booke setteth downe divers kinds and dependances of them, gathered as it séemeth rather from tradition, then certaine truth: they commonly appeare by night in the North part, whence it may be thought the Prouerbe ariseth. Omne malum ab Septentrione. Of their effects I will propose some examples to thy satisfaction: partly fuch as Garcaus Peucer and Licosthenes have touched, partly fuch as have escaped their diligence. In the yeare 684 about the 16 Sinode held at Constantinople, and during the raigne of Constantine the fourth then Emperor, There appeared a comet according to the Gréeks, by the Latines held Crinita, which appearing aboue the Horizō thrée months, portended great mischiefes, both to Rome and Italie: For after it, insued a great plague, and after that a worse famine, and besides, the heavens so conspired against man. that many were confumed by lightning: in the yeare 054 likewife, (during the empire of Otto the first) besides stones of huge bignesse falling from heaven, bitter winds, bearing downe great towers, and bloodie crosses, falling from heauen, there appeared a comet of mightie magnitude, followed by a famine so forcible, as many millions of men, women, and children, died either by the force thereof, or the furie of In the yeare 1265 for three monthes iniurious warres. space a mightie comet appeared in the East, extending her beames to the mid heaven Westward, which then arose whē Pope Vrban the fourth first sickned, and then banished when his life finished: during the raigne of Wenceslaus the third king of Boheme, another comet appeared, after which followed a great perfecution of the Christians, and after that fuch an earthquake as ouerthrew many cities and castles: in the last year of Lodowic the fourth then Emperour, there appeared a Crinite comet for two months space, seconded by great famine: in the yeare 1351 a comet appeared in the North in the month of December which was no fooner extinct, but that great winds followed, fierie beames fell from hea-

heaven, and Pope Innocent the 6 died. In the yeare 1482 two comets appeared, the one about the beginning of Ianuarie fierie in coulor, sparkling in beames, and fearefull to behold, which bending towards the West, at first tooke beginning in the entrance of Libra, and after passed so farre Northward, that it passed beyond the Zodiake, and after 10 daies continuance was extinguished: and no sooner was this dissolued, but another appeared very fierie and bloodie, extending toward the East, after which such greeuous plagues, famines, and war, perfecuted the Christian climes, as nature fuffered not the like ruines in many yeares: Thus then it appeareth that comets are tokens and warnings of enfuing death or plagues fent by God to forewarn men that his vengeance is at hand. To conclude, all signes in heaven are but as tokens, not causes; gouerned and directed by God, not gouerning, and materially inforcing man: and they likewife that either repose their trust in them, or trisle away their studies in their natures, they that judge thereby as inforcers of casualties, and hang their wisdome on insensible creatures. are both condemned by God, and held foolish by the wife. Be not therefore deceived Asterius, build not voon apparance. thinke not all gold that gliftereth, but flie Magicke as diuelish, dispise Astrologie as vncertaine, and trauell in the studie which may lighten thy mind, and not corrupt thy vnderstanding. First ad example to thy persuasion (said Metrodorus) for those that are wrought by reason, are wonne & wounded by example: I will fatisfie thee quoth Anthony, for I defire both his, & thy fafetie. There lived fometime in France a yoong and toward scholer called Gilbert, who borne of obscure Parents, yet caried a high mind, fixing his studie on Philosophy, and delighting in nothing more then the secrets of nature, but wanting the fupplies of wealth (and féeing too few men liue by wit) he took vpon him the Habit of a Monck in the Monasterie of Floriacence, within the diocesse of Aureliana, not for deuotion or religions fake only, but rather to flie constraint then affect contemplation: There living long time, and profiting not a little, in stéed of holie misteries, he I ij ftudi-

studied Magicke, in steed of Moses, Ptolomey; so that by this meanes becomming worldly, and by that meanes wicked, he forfooke his cowle, left his cloifter, and fled to Hifpalis a cittie of Spaine there to professe his long affected Philosophie: No sooner was he arirued in that cittie, but contrarie to all expectation his fame began to increase, his studies to be more vehement, his ambition more earnest, so that he finally promised the Diuell if he would raise him to the dignitie of Papacie, he would be his both bodie and foule: This condition ratified betweene them, by these steps he presently ascended. First became he tutor to Otto the emperor, and asterwards to Robert of France; making by this meanes diuers famous fcholers, and attaining thereby many mightie friends. At last wearied with teaching, (which is a great & busie trouble) he exchanged his Academy into Archbishoprick, his rod into a crosser, his cap into a miter, attaining the Archbishopricks of Rhemes and Rauenna by bribes, and by Simony, and not content with these, but aspiring prowdlie to a higher place: at last by many infinuations with the Diuell, and promifes to be his bodie and foule after death, hee attained the Papacie, not crowned by the Emperor as a holy diuine, and Philosopher, but like a most execrable and damned Magician. Installed thus in the sourcigntie, he poisoned those whom he hated, peruerted those whom he loued, perfecuted the professors of the truth: hiding fo much mifchiefe vnder the shadow of holinesse, as the world no sooner espied it, but they began to detest him. And because where honour is attaind, it cannot be lost without discontent, very curious of continuance of his life, and desirous to escape death, by magical incantations he fo wrought the diuel, that at last he gaue him this answer of his fortune, Thou shalt live fo long (faith he to Pope Silvester, for the name of Gilbert he gaue ouer at his coronatio) til thou enter Ierusalem. The vain man prowd of this replie, fearing neuer in Rome to meet with Ierusalem, and supposing the Prophecie extended to the citie in Pallestine, where it only had relation to a Minster in Rome, he followed banquetting, tooke his delight

and pleafure, leaving nothing vnfought that might further his vanitie and fecuritie: at last in the fourth yeare of his raigne and the tenth day of the first month, whilest he sacrificed and faid masse in Rome in the Cathedrall church of the holy crosse in Hierusalem, on a sodaine he was warned hee should die, and at last he perceived how vainly he was deceiued, wherevpon moued with repentance, and publickly confessing his sins to the people, and exhorting to flie the baits of preposterous ambition, and eschue the deceipts and magicall illusions of the Diuell, he prepared himselfe to the death which fodainly followed: charging his ministers amidst the pangs thereof, that after his death they should cut his bodie into péeces, and so scattered, should lay it on a chariot, not fuffering him to be buried in any place, but where they willingly rested: At last he dead, and his will effected, both to fhew Gods prouidence, and to example his mercie, vpon vnfained repentance, he was laid in a chariot, so mangled and cut péecemeale; and was conducted by the horses to the Cathedrall church of *Lateran*, where willingly staying, he was worthily burried, shewing in his life the vanities of magicke, and in his death the effectuall fruits of repentance. Thus hast thou heard, O Asterius, a true and certaine example, Which if thou follow, the world will reioice in thy conversion, and thy soule shall have comfort in my counsaile. Thou hast wonne me holy hermit (quoth Asterius, not without sheading of teares) and I long to be instructed in a better kind of studie, my former delights are tedious to mine ears, and my present state, dangerous by my sins. O Asterius said Anthonie, as thou hast lived ill so learne to live well, & take the benefite of Gods forbearance, least thou be ouertaken with his iustice. Thou séest a good matron will rather die then betray hir husband, a stout captaine perish ere he leaue his fouldiers, fo play thou by Christ, as thy maister observe him, as thy guide follow him, as thy iusticer feare him, as thy redéemer loue him: and learne to die for him who suffered death for thy follies: duly bethinke thée now on the gréeuoufnesse of sin, hoursly slie thou the occasions of offence, learn in the

the beginning to resist temptations, mortise thy slesh, that hath beguiled thy spirit, keepe thy toung from talking of vanities, restraine thy heart from being intangled with the inordinate loue of visible delights, séeke folitude, flie idlenesse, think God alwaies present, and suspect sin alwaies egging. and come and learne what the defert is, and loue to liue with Anthony. Great is my desire said Asterius, and forward my zeale, but I have a father to love, a mother to content, their presence is mine only comfort, their absence my miserie. Ah Asterius quoth Anthonie, this as Hierome saith, is the Ram and battering Cannon of all pietie, that knitteth vs fo much to earthly loue, as we despife heavenly: Harke what Climachus faith. It is better quoth he, to gréeue our parents the to discontent Iesus, for he created and saued vs, they onely loose vs by louing vs; Gods loue must extinguish eternall loue, and he that will be his, must be wholy his: Let not thy parents teares draw thée from him, least thou increasest eternall teares to thy owne foule, when thy Parents inuiron thée like bées, and brey about thée like waspes, complaining and lamenting, propose thou thy sinnes to thy selfe, that thou maist ouercome griefe with griefe. Thou are bound to for fake thy father for Gods fake, neither doest thou hate thy father by comming to Christ, but thou makest him happie by producing thee, who art fealed to Christ: shall the celestiall trumpet of Christ draw thée to battell with the world, saith Augustine Eps st. 38. ad Læt. and shall thy mother retaine thee? She counsaileth thée perhaps saith Barnard, to flie solitude, & by this meanes is contrarious to thy health and her owne; chuse therfore of both which thou wilt, either to satisfie ones foolish will, or to loose boths saluation. But if thou louest her truly, forfake her rather, least forfaking Christ to remaine with her, she likewise perish for thy cause: perhaps thou wilt fay, thou are not fure of thy vocation, because thou art called publikely: But heare what Barnard faith in 107 Epistle to Thomas, Vox hæc non sonat in foro, nec auditur in publico, secretum confilium secretum quærit auditum: auditui tuo gaudium pro certo dabit, & lætitiam si sobria aure perceperis: Thou maist

maift fay that folitude wanteth the delights of this life, but I tel the with the wiseman, Prouerbe 15, better to be called. Ad oleum cum caritate quam ad vitulum saginatum cum odio. Thou wilt say the solitarie life is subject to temptations, and I tell thee that those who are tempted are beloued, and who abide the affault, are worthy of the lawrell: perhaps thou fufpectest the necessaries of life, but heare Augustine what he faith, lib de Eleemos. Thinkest thou that earthly necessaries shall faile thee, where heavenly and divine are given thee? Thou fearest perhaps that austerity of life will hasten thy death, but I tell thée, holy abstinence maintaineth life: Then Arsenius, who more abstinent? Yet saw he a 120 veares: who more studied fasting then Ierome: Yet lived he twice fiftie: It is not austeritie that hasteneth death, but superfluitie that shorteneth life. Thou fearest perhaps that thou canst not cast off thine euill customes: but I assure thee that Gods graces are stronger then mans frailties; and spiritually tied vnto him, thou shalt say as Augustine did of himfelfe, how fodainly waxed it fweet to me to want the fweetnesse of trifles: and those toies which I feared to loose. I forfooke with reioice. Thou fearest least thou shalt not continue thy resolution, but whilest thou heedfully foreseest vncertaine euils, thou retchelesly art restrained in the bond of thy finnes. If thou give eare with Augustine thou shalt hear this happie voice. Proiice te in eū, noli metuere, nō te subtrahet vt cadas, proijce te securus excipiet te, & sanabit: Cast thy selse on him, and feare not, hee will not fuffer thee to fall: cast thy felfe fecurely and fréely on him, hée will both receaue thée and heale thee: perhaps thou defireft to defer thy time of contemplation, and wouldest be a worldling during youth, to ferue God in age: Then when the world casteth thée off, it féemeth thou wouldest cast thy selse on God; for shame for shame give him the fattest facrifice, for if thou come in youth to him, Anselme will compare thee to an angell. Hearke how Ierome crieth. Epist. 103. ad Pauli. vol. 30. Fastina ouaso te & herenti in salo nauiculæ funem magis precide quam solwe: Thou dispisest perhaps the pouertie of my estate, but thou

thou hast cause to love it, for where hunger is, all things are taken with delight; and where humility, with thanks: Thou fearest the facilitie of religious discipline, but I tell thée that as the fether except stéeped in water, is easily listed vp into the aire with the least puff of wind, so mans spirit (except soiled with vices, and detained by worldly infirmities) is still mounting vp to heaven, as being a portion of the same. To conclude all doubts therfore, and draw thee to God (Asterius) know that the true delight of the mind is no waies but in God, and that all other are but as blemishes to the eie, spots in purple, and knots in timber; This Aristotle perceaued, who after he had very long and learnedly disputed of felicity. at last (after he had decided the delights thereof) concluded that the whole fulnesse thereof depended on the contemplation of God: That is the true and only delight (faith Barnard, Epist. 1 14.) which is not received by the creature, but the creator, and which when thou inioiest, no man may take from thée; in comparison of which, all other sollace is sadnes. all sweetnesse greefe, each blessing bitter, all beautie filthy, finally whatfoeuer other thing may moue delight, troublefome. Besides there is in no created thing, any degrée of goodnesse, any sparke of beautie, any appearance of pleasure, which is not more fréely, more effectually, and perfectly in God: first, because his nature is infinit: and if any thing should be desective in him, he could not be infinit: Againe, whatfoeuer earthly things they haue, they haue them from God, and no man can give that to another, which he hath not himselse: and therefore well said Barnard, Thou admirest (faith he) in the funne brightnesse, in the flowers beautie, in bread fauor, in earth fecundity, but all these things are of God, neither is it to be doubted, but that he hath reserved far sweeter for himselfe then that which he hath given to his creatures: which being fo, it must necessarily follow, that he who possesseth God, possesseth al things with him, and receiueth the same or greater delectation then he could take from all other wordly delights, were they vnited together: For as he who enioieth gold, enioieth the price of much filuer.

uer, and hath more easie cariage of the one then of the other, so he that is vnited with God, hath all the suck and marrow of true goodnesse, and with the possession thereof, an alienation from all other earthly frailties and infirmities, which are incident to fraile, fickle, and finite nature: Speake thou thus therefore with Augustine to God, 10. Confes. b. What love I, when I loue thée? Not the beauty, forme, or fauor of the bodie, not the ornament of time, not the brightnesse of light, befriendring mine eies, not the fweet melody of delightfull fongs, not the oderiferous smell of flowers, spices, and ointments, not Manna, not hony, not fost pleasing members, sit for fleshly embraces: I loue not these, when I loue my God, and vet I loue a certaine light, and a certaine voice, and a certaine fmell, and a certaine meat, and a certaine embrace when I loue my God: the light, the voice, the odour, the food, the embrace of my inferiour man: where that shineth to my mind, the place comprehendeth not; and where that foundeth, which time carieth not away; and where that fmelleth which breath disperseth not; and where vt sauoureth, which eating diminisheth not; and where that sticketh which sacietie pulleth not away. This is that which I loue when I loue my God: Come away from this world Asterius, for like a théefe it will betray thée, like a net it will catch thée, like a Serpent it will sting thée, like a syrren it will inchant thée, like a Crocodile wéepe ouer thée: Briefly come and dwell with me, that thou maist dwell with God. As soone as Anthony had finished this discourse, and his auditorie considered on his oration, both Metrodorus and Asterius, the one forfaking his curiofity, the other renouncing both Aftronomy and Magicke, cast away their vain vainnesse of Philosophy, and humbly submitted them to Anthony, and euer after, from worldly minded men, became zealous and contemplative fathers; only Frumentarius that had yet vndisclosed his cause of discontents, after he had applauded these conversions, at last thus expressed his purposes. Though I have cause to reioice O Anthonie, to behold these converts, and a desire in my selfe to be partaker of their profession, yet because a common-K weale

weale dependeth on my hands, I am restrained from that I would, and wholy tied to my countrie: Why hast thou fought me out quoth the Hermit. To be adulfed by thee faid Frumentarius, in choice of my counsaile, in that I am Prince: in disposition of my warres, because I seare to be inuaded; and in execution of iustice, what is to be followed. Thou shalt not depart vnsatisfied qd. Anthony, (though the world be not my science) & I will become a mortal man, to helpe an honest mind: First therefore for counsaile, thou oughtest to require it from almighty God, next from thy felfe, thirdly from others: in God thou oughtest to be wife & deuout, in thy felfe prouident, and in others carefull, and wary in examining counsailes, discréet in auoiding seuere mistaking, learned in retaining, and constant in obseruing: That thou oughtest to take counsaile, & request it at Gods hand, Iames teacheth thée, where he faith, If any of you lacke wisdome, let him aske it of God, Iacob, 10. and Paule in his Epistle to the Colossians faith, Whatsoeuer you doe either in word or déed, doe it in the name of our Lord Iesus Christ, giuing thanks to God the father: For as Iames faith, Euery best gift, and every perfect gift is from above, descending from the father of lights, with whom is no transmutation, nor shadowing of alteration: in demanding counsaile therefore at Gods hands, thou must both be deuout and provident, to the end thou maist desire nothing at his hands, but vt which shall stand with instice, and be correspondent to honestie: and if so thou doe, doubtlesse whatsoeuer thou wilt, thou shalt obtaine: For Christ saith, whatsoeuer you shall aske of my father in my name, he shal give it you, which thou maist thus vnderstand if thou be iust, and demand iustly: otherwise, if thou defire vnlawfull things, the judgement shal light on thy felfe, and the peruerfe counfaile destroy thine own soule: for as Iesus the sonne of Sirac saith, he that worketh vngodly counsailes, they shall returne and ouerwhelme himself, neither shall he know from whence they happen vnto him: For if in the law of common freindship, it be held both iniustice and injurie, either to request dishonest things, or accomplish them

them being demanded; much more in Gods cause, who is our persect friend, and only keeper of our soules, ought we to be respective: and therefore as *Cato* saith:

Quod iustum est petito, vel quod videatur honestum, Nam stultum est petere, quod possit iure negari.

Since therefore mans counfaile without Gods helpe, is both weake and fruitlesse, (by reason that without him, we may not do any thing) let vs first of all séeke from him our counsaile and his iustice, and all other goods shal bée annexed and tied vnto vs. Next of all, thou must aske counsaile, and examine it in thy felfe, namely, whether thy will peruert not thy reason; thy superstition, thy deuotion; thy selfeloue, thy iudgement; briefly, thou must chiefest of all, so draw counfaile from thy felfe, that thy moderation be not peruerted by rage, nor thy discretion by light beliefe: First take heed, that neither thou thy felfe be irefull, nor thy counfellor be wrothfull, and that for many reasons: First, because the ireful man thinketh his abilitie to excéed his power, and by that means he ouercommeth his owne abilitie: for it is a true law, that he who thincketh he can more then his nature ministers: in excéeding his owne power, thinketh himselfe to be imbaced: fecondly, because the wrothfull man speaketh not according as iustice directs him, but as the spléene peruerteth him: Thirdly, because wroth hindereth the mind, whereupon the Poet faith:

Wroth lets the mind for feare it spie the truth.

In counsailes therefore, and in other things, thou must restraine the disturbed motions of thy soule, and make thy desires obedient to the rules of loue and reason: for so Tullie counsaileth when he saith, Gouerne thy wrath, because whe it hath power, nothing may either be done rightly, or consideratly: for those thinges which are wrought with any perturbation, can neither be done with constancie, nor appropued by those that are absent: wroth hath no meane, neither doth interrupted surie admit any moderation. For the irefull man accounteth al counsaile inconsiderat: he that ouercommeth his wroth, ouercommeth a great enemie, and he can K ij neuer

neuer be considerat, that is sildome moderat: in counsell likewife thou must avoid pleasure or cupidity, least either yt one or other, ouercome the sence and judgement of either thée, or thy chosen counsaile. First because desire and couetousnesse is the root of all euils, Paul ad Cor. Secondly, because the voluptuousnes of the heart extinguisheth the light of the mind. and containeth in it selfe all kind of inconvenience: For Tully in his booke de Senectute faith, That nature hath not giuen man more capitall or fatall enemies then the desires and pleafures of the bodie, for from it fpring rash and vnrefrained lusts, inciting and peruerting the mind, and (after many enormities reckoned vp) he concludeth, that there is no place for vertue in the kingdome of pleasure. For which cause there is nothing so detestable or pestiferous as to folow pleafure, for where it taketh most head and roote, there is all the light of the foule extinguished. And truly pleasure is fo bad, that it neuer springeth except griefe forego it: for as AL phonfus faith, no man is delighted with drinking, except he be foregréeued with thirst, neither taketh any man pleasure in eating, except he hath béene plagued with hunger: neither affecteth any man rest, except he hath beene agreeued, and agrauated by labor: beside, (this is to be noted) that in every and the least danger, there is some imminent perill, wherevpon the Philosopher faid thus, Whosoeuer is voluptuous, cannot want vice. Thirdly, in thy counsailes & other things thou must avoid and remove covetous desire, quia parat peccatum, & general mortem, as Iames faith: Fourthly, thou must avoid desire both in thy selfe and thy counsailers; because all desires are the gates of hell, by which we have recourse vnto death: Fiftly in thine actions and counsailes whatfoeuer, thou must expell desire, because it loueth nothing els, but that which is vnlawful: & therfore Seneca faith, Ferocissima cupiditas pestis est, quis solet egenos facere quos capit, quia finem querendi, non inuenit, alia enim cupiditas, ex fine alterius nascitur, Desire (quoth he) is a fierce plague, which not only maketh thée poore when it surpriseth, because it findeth no end in séeking: for one desire is begotten by the if-

fue and end of another, and therefore in another place (he faith) he is stronger that ouercommeth his desire, then hée which mastereth his enemie. Sixthly, desire in all affaires and actions, is to be both removed and reproved, especiall to the end that infirmities may be avoided: for if (as it is prooued) defire hath no end, it deferueth (and that worthily) to bee dispised: whereupon (a father faith) follow not infinit things. for where is no end, there can be no rest, and where there is no rest, there can be no peace, and where there is no peace, God cannot dwell: for as Dauid faith, His place is in peace. and his habitation in Sion. In counsailes likewise thou must avoid all hast and rashnesse, for as in judgement celerilie is condemned, (wherevoon it is wont to be faid, that hee is the best judge that quickly apprehendeth and slowly judgeth; and againe, he hafteth to repent him that swiftly cenfureth) fo is it written of counsaile, in thy counsailes the longer thou hast deliberated, thinke thou hast the righter done: for the swiftest counsails, are soonest repented. Thou must not therefore either give or take counfaile hastely, or sodainly, but with aduised deliberation, and competent delay: for as Seneca faith, Lib de For. honest. vit. Let nothing be sodaine vnto thée, but in all things foresée; for he who is prouident, faith not, I had not thought it should have come to passe; for he doubteth not, but expecteth, neither suspecteth he but taketh héed: For which cause in temporall deliberations a competent delay is not to be reproued, for to deliberate on things profitable, is a most provident delay. A Philosopher likewise saith. That all delay is odious, but yet it maketh a wife man: These conditions thus foreknowne and well debated of, thou must likewise take heed and prouide, that thou conceale thy counsaile to thy selfe, neither demand counsaile of another, if by other mens counfaile thou knowest thy estate may not be amended. For as Iesus the sonne of Sirach faith, Shew not thy thought to thy friend or enemie, and if it be thy fault discouer it not, for he shall heare thee, and regard thée, and defending thy finne laugh at thée: and another wife man faith. Thinke fcarcely that one man can keepe thy fecrets:

crets: and Alphonsus saith. Thy counsaile or secret being hidden, is as it were shut in thy prison, but being reuealed, holdeth thée prisoner in his prison: another saith, He that kéepeth his counfaile in his heart, is Maister of himselfe, for it is better for a man to hold his peace, then to defire any other man to kéep close his fecrets: for as Seneca saith. If thou hast not gouerned thy felfe in filence, how canst thou seek secrecy from another? But if thou thinkest to better thine estate by another mans counfaile then deliberate with thy felfe, and diligently prouide in thy felfe, to whom thou wilt open thy fecrets, and to whom thou will impart thy counsailes: In stéed of vnaproued friends, furnish thy felse a thousand times rather with enemies then friends, because by good hap thine enemie may be made thy friend, & fo by that meanes he may the more lightly procure thy indomagement: Prouide alfo, that thou discouer not thy resolution, to those counsailers whom thou meanest to employ, for men for the most part are flatterers, and rather respect the lookes of a mighty man then the truth, and that which they thinke will please, then that which is requisit; so that respecting rather their will then their conscience, they deceive thee in thy counsaile, and condemne their owne indiscretions. When then thou hast asked counsaile of thy selfe, prouide thee of thy counsailers, and know from whom thou oughtest to expect councell, for in asking aduice, carefully observe this caution, to discerne thy good friends from thine euill enimies. To be fhort, counsel is to be expected fro good, wife, expert, & approued friends, who have both authority by age, and are known trustie by experience. And therefore Salomon saith, There is nothing may be compared with a faithfull feind, neither may the waight of gold and filuer outprife his faith and goodnesse: and in another place, The heart is delighted in ointments and divers odors, & the heart is rejoiced with the counfails of a good friend: There is nothing sweeter (saith he) the to have a friend, with who thou maist communicat thy secrets: For as the bodie is without a foule, fuch is a man without a friend: chuse thy friend likewise that he may be wise, & there-

by verifie the old Prouerbe:

Non de ponte cadit, qui cum sapientia vadit.

Chuse thy counsalle likewise of thy approued friends, because many are thought wise, but too sew faithfull, many are circumspect, but malicious, many haue smooth forheads, and false hearts, You must not therefore trust all men, but make triall of only faithfull men: For as Iohn saith, Beloued, beléeue not euery spirit, but prooue the spirits if they be of God: and the wise man saith, who quickly beléeueth, is light and vnstaied in heart, and shall be deceiued: for a mind easily misled, is quickly induced to folly, a Poet likewise that hath more of sence, then eloquence saith:

Ne laudes amicum donec probaueris illum.

And Salomon faith, if thou possesse a friend, possesse him in temptation, for a friend is according to his times, & therefore till miseries trie them, think no man trustie to thee. Haue care likewife that thou make choice of old men, for in the aged is wisdome, and in gray hairs experience, and (as Cassiodorus faith) they are alwaies held most wife, who by the conuerfacions of many men, haue béene approued learned: And Tully in his booke de Senectute, hath this sentence: Great things are not managed by the velocitie, force, and celerity of the bodie: but by counfaile, authoritie, and science, of which old age is only not depriued, but also furnished: in asking therefore counsaile of the aboue specified, observe this rule, That first you make triall of one or two, before the whole bodie of your counsaile: for as Salomon saith, Many are pleasing vnto thée, and speake thée faire, but choose one counsailor amongst a thousand: and consult thou not with them at one time onely, but at many times also: for where there is no heed (faith the wife) the pollicie runs to ruin: But there is health where are counsailes: and generally the cogitations are scattered where there is no aduice, but where there are many counsailors, their iudgements are conformed. Now fince thou knowest of whom thou art to demand counfaile, let vs likewise consider whose counfaile thou shouldest avoid: for there is as great pollicie in shunning a dan-

danger, as intertaining a good fortune. First therefore I aduise thee in any sort to flie the counsailes of fooles, for fond men delight in fond things; and aime al their counsailes, according to their conceits. For as a father faith, It is the propertie of folly to be fearthing into others escapes, and forgetfull of his owne. The wifemans heart (faith Salomon) is on his right fide, but the heart of a foole on his left: If thou bray a foole in a morter (quoth the wife man) thou shalt not driue him from his follie. Briefly, if a wife man contend with a foole, whether he smile or forrow, he shall find no rest. The counsaile of flatterers in like fort is to be avoided; and not only in advertitie, but in prosperitie, the advise of friends. and faithfull men is to be vsed: In prosperity likewise, we have greatest vse of friendship, least we should be seduced by flatterie, or deceived by diffimulation: For we oftentimes suppose our selves such as we are praised for: wherethrough we grow into mightie finnes, and being puffed vp by mens opinions, are shamefully derided, and more cursedly misled: For which cause, thinke there is no greater plague in friendship, then pleasing and smooth coloured flatterie. And although flatterie be pernicious, vet can it hurt no man but him that receiveth and delighteth in the same, so that if hee open his eares to those flatterers, he greatly delighteth both him that flattereth, and himselfe most of all: Wherevpon Cato faith. If any praise thee, remember to be thine owne iudge, and rather trust others mens iudgements of thy selfe, then beléeue thy selse by thy selse: whereupon Seneca in his Epistles writeth, Consider thy selfe inwardly, and beleeue not other what thou art; it more concerneth thée to know what thou séemest to thy selfe, then what thou art estéemed by others: For it is a wife mans part, rather to judge himfelfe than his neighbour. And touching acceptance in taking counsaile in time of prosperitie, thus saith Seneca in his book de formula honestas vitas. Then when thou art in prosperitie ask counsaile, as if in danger, and rather feare faire speech, then bitter good counsailes. For an euill man that speaketh faire, is the net of the innocent, and there are none fo fecret

treasons, as those that are coloured with the office of dissimulation, or vnder the name of friendship: It is therefore better to receive the stripes of a freind, then the kisses of a flatterer. Be not therefore moued with the faire, sweet, and choice words of a flatterer, but regard thine owne affaires, and examine their discourses: A wise man respecteth the matter, not the oratorie, for he that speaketh truth, his speech is plaine and vnpolished. And although thou thinke thy selfe a wife man, yet trust not thine owne purpose, but with deliberate iudgement féeke wisdome from another man: For Cassiodorus councelleth to séeke wisdome in another man in whom is greatnesse of science, for to doubt and to aske councell of the wife, is neither vnprofitable nor immodest. The counsaile likewise of those men is to be eschewed, who in times past were thine enemies, and are afterwards reconciled: for no man fafelie returneth into fauor with his enemie, For which cause Esope said, neither trust, or discouer your fecrets to those with whom you have beene at debate and contention.

> Nulla fides hosti, tibi sit qui talia noste, Prorsus & hostilis tibi sit persuatio vilis.

For as where fire hath been long time, there neuer wanteth vapour: so where ancient enmities have beene continued, there cannot be true loue, neither may there euer bée default of suspect: Thine enemie will weepe in thy prefence, and when he spies his time, be imbrued with thy blood: affociat thee not therefore with thine enemies, when thou maist find other friends, for the euils thou hast done them, they will not forget, and the fauours thou offerest them, they will suspect. Their counsaile likewise is to be eschewed who not for love, but feare shew love and dilection: for they are not friends but odious enemies. For Tully faith (in his Offices) amongst all things there is nothing more apt to maintaine riches, and retaine them being compassed, then loue; neither any thing more fond, then to be feared: For men deadly hate those whom they feare, and whatsoeuer a man earnestly hateth, he desireth to see perished. And yt no wealth may

may withstand many mens hate, though before it were vn-knowne, yet now is it manifest, doe not therefore think that either counsailor or freind may be gotten by feare, for no man is saithfull to him he feareth, and therefore *Martiall* fong:

Inuitas vero nemo coactus amat.

And good counsel and friendship is not only not retained or attained by feare and terror, but every kingdome likewise maintained by feare, doth foone come to perdition. For (as the Philosopher saith) he ought to feare many, when manie feare; and as Seneca concludeth, No terrible man can bée fecure in his monarchie: The riotous mans counsaile also must be eschewed, for how can he be trustie in thy secrets. who is a traitor to his owne bodie? They likewise that pretend one thing privately, and protest another openly, are to be rejected, for it is a certaine kind of harme and injustice, to speake one thing secretly, and make shew of another thing openly: Flie likewise the councell of the euill and suspected, For he that is euill in himselfe, neuer deliuereth good counfaile from himselfe, and where the heart is fraught with impietie, the tongue vttereth nothing but dissimulation and fubtilty: young men in counsaile likewise are déepely to bée fuspected, for they have ripe wits, and yong desires, Woe faith the wife man to that land, whose king is a child, and whose Princes eat early. It followeth now in what fort. & how thou oughtest to examine counsaile: For in it there néedeth great circumspection and discretion, that both the beginning progresse and end be very diligently examined. First therefore in discerning counsaile, both generally suppresse in thy selfe, and remoue from thy counsailers, ire, pleasure, desire, & hast, the arch enemies of all deliberation; Secondly, respect the beginning of thy affairs, for the law tieth a man to circumspection in nothing more then the entrance: and therefore the Prouerbe faith, He that hath begun well, hath halfe happily finshed. For all examples haue had their fprings from good beginnings: and in al good things thou shalt continually find a double euill: in the beginning therfore

therefore thou oughtest to seare, because of the double euils which accompany euery thing: For if in good beginnings there is a doubt of double harme, much more in things badly begun and improvidently disposed, is there danger, For they fildom or neuer haue good ends which haue badly begun: The beginnings are in our owne powers, but the euents in fortunes hands: wifely therefore, and with great discretion examine thou thy counsailes, for it is the propertie of a prudent man to prie into euery thing to avoid credulitie. and to preuent falshood. In examining thy counsaile likewise obferue these circumstances, that in every thing thou respect that which is true and fincere, what convenience or confequent, and whence matters take head, and what is the cause and reason of euery thing: Thou must therefore be respecliue to the truth, because truth is only to be regarded, which only maketh men like to God; because God in himselfe is perfect truth, as appeareth by Christs words, Ego sum via, veritas, & vita: I am the way, the truth, and the life; and therefore require I fincerity (as Tully did) in counsaile, because pure and fincere veritie is to be respected, and mendacious and fubtill lying, is earneftly to be auoided: For (as the Philosopher saith) veritie is persect, when it is not intermedled with falshood: and the wise man saith. Rather is a théefe to be beléeued, then an assiduous and common lier to be heard. And where I annex a couenient regard in affairs. it is for this cause, because in all thy counsailes, thou must haue this regard, that they be conuenient and agréeable with reason. Thou must likewise respect who they be that confent to thy affairs, wil, and counfails, and who contradict the fame, that by this thou maist know whether thy businesse or determination will fort to good or no: Thou must likewise examine and foresée, whether thy purpose consent or stand with possibilitie: and in all the foresaid, be so prouident in examining, yt thine appetite may agree with reason, vtility, and possibility: Touching consequence also, have diligent care in examining, whether thou shalt obtain good or euil, hate, fear. or loue, by thy counfailes; and whether either domage or vti-

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litie, iustice, or injurie, (and many such like, which have correspondence with the consequence, and may not fitly bee numbred in this place:) in all which, good is to be chosen and profit to be taken: hate, feare, injurie, and all fuch other euils generally omitted and remooued: Touching the circumstance, whence matters are deriued, thou must be very thoughtfull in examining every word of the counsaile, and carefull to consider, whether they spring from vertue or vice, or from any thing that deservedly ought to be avoided. or from which profit or commoditie may be drawne. ching examination of the cause, thou must be very prouident in pondering the reasons thereof, and earnestly seeking out the grounds of matters: For fo Seneca counsailed, when hee faid, fearch out the cause of every action, and when thou hast found out the beginning, bethinke thée of the end, not flightly, but iudicially: dispose thy mind into three parts; ordinat the present; foresée the future; and remember that is past: for he rightly loofeth his life, that bethinketh him not of y' which hath past him; who never premeditates on things to come, manageth all things improvidently: Propose therfore in thy mind both the good and euill fortunes that may chance, that thou maift fustain the one, and moderat the other. Now since thou knowest how counsaile is to be examined, consider likewife how it is to be taken and approved: For then is counfaile chiefly to be taken and approved when it is both examined, and found to be good and profitable. And although the counfaile féemeth good, it is not prefently to be executed: but thou must diligently looke into it, how thou canst effect the fame. For he that commeth to the gouernement of a Commonweale, and the management of affairs, must not only take consideration, that the thing is honest, but he must likewife ponder with himfelfe if he have power to effect it: In which it is likewise to be considered, that he dispaire not rashly for sloth sake, or grow lesse considerate through desire and couetousnesse, so that in all affairs before they be enterprised, thou must imploy a diligent preparation: Consider therefore that thou take not too much, for as the Prouerbe faith,

faith, Qui nimis capit, parum stringit: So that rightly thou oughtest to begin nothing but y' which reasonably thou maist bring to effect. Search not (quoth Seneca) things aboue thy reach, only séek y' which may be found, learn that which may be knowne, desire that which may be wisht for: He that desireth to slie before he get him wings, is assured to fal before he expectethit: forist thoushouldest only take respect to the goodnesse, prosit, and honor of the affaire only, without the consideration of the facilitie, possibilitie, and convenience of the same, that would fall out which the poet saith,

Qui plus posse putat sua quem natura ministrat Posse suum superans seminus esse potest.

And if the counfaile be doubtfull in déed or word, thou must rather conceale it, then execute it: leave it, then take it: For it becommeth a wife man rather to be filent by himfelfe, then to speake against himselfe, because it is apparant that many haue beene ouertaken by their talke, but few men circumuented by their filence: for words are like to arrows, which are easily shot out, but hardly got in againe. In doubtfull matters therefore, filence is requifit, and actions vncertaine, are better left vndone, then vnfortunatly hazarded. To conclude (in al the forenamed) so be thou still instructed by thy felfe and others; that all other contraries let slip, thou only build and make choice of that which is good, true, profitable, iust, and reasonable. Now since thou knowest how counsaile is to be taken, consider likewise how, and in what fort it is to bee retained, which is even then, when by proofe and experience it is knowne profitable. For proue all, faith S. Paule, and keepe only that which is good, and that with great constancie: for so counsaileth Seneca, whe he saith, Be thou moouable, not light: constant, but not obstinate. It now remaineth that thou learne when thy counsailes, or promifes may be changed: the alteration whereof is approued for many causes: for the first cause ceasing and a new succeeding, counsaile or promise may be changed: and that according to Philosophie which saith, that the causes ceasing, the effects likewise cease: counsaile also can and may be changed,

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if either by error or any other cause it proue vndecent: for as Seneca faith, Certaine things there be that feem good and are not, and certaine other which séeme and are so: for verie oftentimes the truth beareth show of a lie, and oftentimes a lie hideth the hope of truth: Counsaile likewise is to be changed, if it depend on dishonest causes, or in it selfe be vnlawfull: For according to the law, and generally all vnlawfull promifes are of no regard: Counfel likewife is to be altered if it be finfull, or pertaine thereto; for there is no counsaile against God; and of no lesse worth is a promise vnpossible, then an assumpsit vnreasonable. A wise man lieth not when he changeth his purpose for the better, and it is alwaies held a rule among the learned, that the counsaile cannot be good which cannot be changed. Good father Anthonie quoth Frumentarius, I am resolued in all points touching the course of counsel, I pray you therfore descend to the discourse of wars: for the world being so much given to contention, there is nothing that should be sooner learned. Frumentarius quoth Anthonie, I will fit thée in this likewise, The discourse of war requireth a long Treatise, because it includeth great dangers, & that must aduisedly be spoken of. which rashly followed, is ruinous and fatall: War in one fort is the mother of inconvenience, for it indangereth those too often that hope in it, and helpeth those too fondly, that should fall by it: It is likewise an arme of iustice, for were there not armes to revenge inflice, the authoritie of princedome would be too forward in injuries: warre likewife is an effect of vengeance, for God fendeth the that are too fecure in their peace, a mighty fword to confound them in their fecuritie: By war the wicked wax rich, and the poore fortunat, and the effects thereof are such, as the hungrie are filled with good things, and the rich are fent empty away. To conclude, war is the Mistresse of confusion, making pollicie of confufions, and confusions pollicies. They that vndertake it, must ferue the necessities thereof; and they that wish for it, are the discontented: who in affecting innovation in hope to be bettered, doe fall on the fword by vntimely death. Briefly, war

is not to be wished for, for as Tully saith, All libertie is restrained therein, and those profits that proceed theros, are as well ruins, as raifings of a Commonweale. The conqueror, what winneth he? Who to reléeue a few colonies that are inuaded, loofeth many thousand subjects, whose equals cannot be found out. Should I discourse at full of this subiect, define, deuide, fubdeuide, and examine particulars, it would rather require a volume then a discourse, such as I can yéeld thée: I will therefore only touch things necessarie, and leave the rest to thine own reading, instructing thee only in those things which are lawfull, and prescribing thee certaine rules when it is lawfull to enter fight, and admit contention, which may be referred to these eight causes. Thou maift lawfully fight, first of all for the maintainance of thy faith; next for iustice sake; Thirdly, to maintaine peace; Fourthly to conferue liberty; Fiftly to avoid dishonestie and turpitude; Sixtly, to repell violence; Seventhly, for the defence of a mans owne bodie; Eightly, for a necessarie cause: First touching war to be vndertaken for saith, there is nothing more just, nothing more reasonable, neither anie thing more honest: for faith is our buckler, where vnder we gard all vertues, our feale of inheritance, our linck of Chriflianity, our aliance with God, & rather is death to be fuffered, then religion to be forfaken; we ought likewife to fight for Iustice sake, even to the vtterance of our lives, for except iustice be maintained. Common-weales are ruinated: for peace likewise, war is lawfull; because by peace, iustice and communities are maintained: war likewise is lawfull for the maintainance of liberty and avoidance of feruitude, for as Tully faith, When time and necessitie require, man may fight, and a valiant death is to be preferred before a feruile and obscure life: for happily is he killed, who ignominiously ferueth. Thou maist also fight to avoid Turpitude, for no death is so odious as the indurance of dishonestie. Thou maist likewise fight to repell violence, for all laws & rights permit this, to repell force by force. In thine owne defence likewise maist thou war, for the law saith, that what man doth

doth in his owne defence, is lawfully done. And law of nature likewise teacheth vs to detest injuries, for it is better to withstand in time, then revenge after wrongs: Resist thou therefore bouldly iniustice, violence, and iniurie done vnto thee, for as greatly is he in fault (faith Tully) that refisteth not if he can, as he that being of abilitie leaueth both his friends, and his countrie. Thou maift rightly war also vpon a just cause, as being sommoned by denuntiation and generall proclamation: For affuredly that enemie thinketh himfelfe strong, or in effect is rash and vnaduised, that calleth his equall to combate, and maketh open profession of displeasure. Againe, touching war, these few notes are to be considered. That God hath therefore ordained and commaunded the law of the fword, to bring them in peace by the fword, that will not otherwise obay the lawes of right and charitie. That war likewise is held lawfull, it appeareth, because God himselfe vouchsafeth the name of the Lord of hostes. To conclude, battaile according to other, is only lawfull in three causes: First when the cause is rightfull, Next the intention good: Thirdly, if it be done by the authoritie of a lawfull Prince. It is néedfull first of all that the cause bée rightfull, and that men fight only for the right, and to maintaine right, and for the preferuation of the communaltie, and those that are guiltlesse and would have peace: for (as Augustine saith) the end of battaile should be peace. Their intention also must be rightfull, not that they fight for ambition to get the authority, or for couetousnesse to get riches, or for malice to be reuenged of grutches, or for cruelty to murther men: For if their intention be wicked, though their cause be iust, they sinne in manslaughter, and for their wicked intention God fuffereth them to be ouercome in a rightfull cause: it must likewise be executed by the authoritie of a lawfull Prince, not raifed by iniustice, but made by common custome, by authority of law, by rightfull election, for although a man gather a multitude against his prince, and by the rebels his followers is made their head, yet is he neither to command, neither ought they vniustly to obay, for both

both their election in him is vnlawfull, and obedience towards him vniust: This sufficeth (quoth Frumentarius) only good Anthony discourse of instice, and thou leauest me well resolued: Frumentarius quoth Anthony, iustice hath best execucion, where there foregoeth good election, for a prince that chooseth good judges, is fure his laws shall be well executed: First therefore in choice of thy judges, out of many, chuse few, out of few the wifest, out of the wifest the expertest, out of the experteft, yo most prudent, of the most prudent, the most quietest, & of the quietest, the eldest: for the true and worthie iudge, without all doubt, must be of a generous & noble blood, old in years, of life honest, of little follie & much experience, in spéech resolute, and in knowledge prosound. The true iudge must not relent by praiers, nor be corrupted with gifts. nor deceived with words, nor diffurbed with threatnings, or misseled with money, nor ouercome with pittie: The good judge must have alwaies one hand readie to sustaine the good, and the other to punish the wicked: A good judge is hee that dealeth in truth, speaketh truth, and is a friend of truth, and an enemy to liers: A good judge must be wife in that hee commandeth, iust in his iudgements, and moderat in his executions: and (that which is more then all that) in matters of instice, & the determination thereof, he shew neither passion, nor affection. No man in this world is fo perfect, but there is in him to be amended, neither any man fo euill, that hath not in him to be praised. The historie writers doe note Homer of vaine speech, taske Alexander for fury, Casar for ambition, Pompey for pride, Demetrius for vices, Hanniball for periurie, Vespatian for couetousnesse, Traian for a winebibber, Aurelius for amorous: Amongst men so great, glorious, and famous as these, Iudges may wel think to be noted of faults, and therefore ought to be very carefull to direct a circumspect and warie course in their lives: that they may avoid scandalizers and slanderers. Iudges likewise ought to bee good Christians, and not weake in patience. For there is no vertue more requifit in a Common-weale, then patience: for the judge that is measured in that he speaketh, and dissem-

bleth the injuries done vnto him, he may not lightly fall. Those that gouerne people, and determin causes, much more then other men ought to live warely, and be of more fufferance, for as they judge, fo are they regarded, measured, and confidered: There is nothing in this world more fure (as I haue faid before) then that he which is feared of many ought also to feare many; and therefore it commeth to passe, that many times the judge is more damnified in his fame, then the futor in his goods: I mean this of judges who are proud and melancholie: But fuch as are mild and gentle in fuffering, the people examine not the liues they lead, but they diffemble their other faults. He that hath charge of the Commonweale, it is requifit that he have a mild condition, in fuch wife that when he fée weaknesse, he make it strong, and where he féeth courage, in goodnesse, that he praise it; & where he féeth diffolution, that he chaftice: and where he féeth neceffity, that he fuccour: and where he feeth fedition, to appease it: and where he séeth conformitie, to conserue it: and where he féeth heauinesse to remedie it: and where he féeth gladnesse, to temper it: For after great pleasure and gladnesse, many times doe follow no small distresses. Againe, it is requifit that judges be mild in conversation, and measured in words, for in them of fuch authoritie the people doe manv times take more griefe with a word, then in others with the ftroake of a fword. To conclude, let thy iudges deale with equall ballance, to rich and poore, fo shall they please God, discharge their duties to thée, & get honour to their names in executing iustice without rigor or affection. For thy selfe take these rules in thy gouernement and justice. Doe all things with loue, and reuenge nothing for hatred, neither be held one of those that would pardon their enemies, and dare not for their friends: Aware in thy kingdome, least the prowd command the humble; the Tirant, the iust; the cruell, the pittiful; the dastard, the hardy; the ignorant, the prudent; and the worst théeses, hang the innocent: Sell not thy iustice for riches, least thou live not to enioy them, and grow defamed by purchasing them: be not a couetous and wretched niggard,

gard, least thou séeke out carefulnes for thy selfe, enuy for thy neighbours, spurs to thine enemies, a prey for théeues, perrill for thy person, damnation for thy soule, curses for thine heires, and law for thy children. Be not wrothfull in iustice, for it is a short madnesse; nor on light displeasures, least thou be held a foole; nor with a stronger then thy selfe, least thou repent; or with thy inferiour, least thou be held tyranous: Let not thy corruptions and customes draw on vaine delights, neither be thou held the maker of a law. to be the first breaker of the same: beware least thy followers be found wicked, for where vice is supported by authority, there subjects grow worse & worse: and where punishment is restrained, there infolency commands the lawes: be prouident that no merit passe thée without reward, or fault without punishment: carrie this alwaies in thy mind, That good men beare more honor to the sepulchres of the vertuous, then to the imboffed palaces of wicked Tirants. To conclude, to beare thy fortune alwaies equall, make thy counfails alwaies honest, chuse thy judges vpright & impartiall, and thy selfe shalt have honor, thy magistrats fame, thy subjects peace, and thy country plenty. Anthony would have profecuted this argument further, and Asterius was ready to vrge him to his historie, when fodainly the day ouercast, the sun hid him in the Ocean, the birds betooke them to rest, the winds to rise and rage. the heavens to weepe and shower, so that interrupted both by night and stormes, perforced they were cut off from their conference. & all of them entered Anthonies caue, where till the morow I leave them to their weake cheare and hard lodging. And if gentlemen I perceive that this daies discourse delight you, in the morning when they wake, I shal intreat them to find out more matter and pleasure to content you, meane while I commit you and commend you to the tuition of the Almightie, ending with that of Ausonius:

Nemo filens placuit, breuitate loquendi:

And that of Martials:

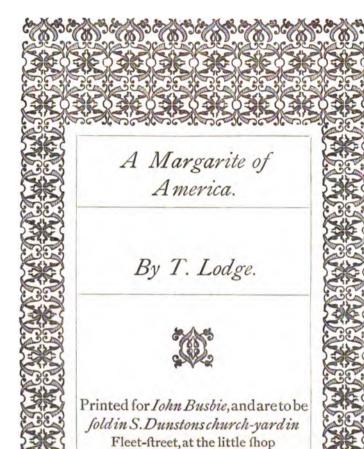
Non funt longa quibus nihil est quod donere possis.

FINIS.

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next Cliffords Inne. 1596



To the noble, learned and vertuous Ladie, the Ladie Russell, T. L. wisheth affluence on earth, and felicitie in heaven.

Adam, your deep and confiderate iudgement your admired honor & happy readings haue drawne me to

present this labor of mine to your gracious hands, and fauorable patronage: wherein, though you shall find nothing to admire; yet doubt I not but you may meet many things that deferue cherishing. Touching the subject, though of it selfe it feeme historicall, yet if it please you like our English Sapho, to look into that which I have flenderly written, I doubt not but that your memory shal acquaint you with my diligence, and my diligence may deserve your applause. Touching the place where I wrote this, it was in those straits christned by Magelan; in which place to the fouthward many wonderous Isles, many strange fishes, many monstrous Patagones withdrew my senses; briefly, many bitter and extreme frosts at midsummer continually clothe and clad the discomfortable mountaines; so that as there was great wonder in the place wherein I writ this, so likewise might it be maruelled, that in fuch scantie fare, such causes of feare, so mightie discouragements, and many croffes, I should deserve or eternize any thing. Yet what I have done (good Madame) judge and hope this felicitie from my pen, that whilft the memorie thereof shal line in any age, your charitie, learning, nobilitie and vertues shall be eternized. Oppian writing to Theodosius was as famous by the person to whome hee consecrated his study, as fortunate in his labours, which as yet are not mastered by oblinion; so hope I (Madame) on the wing of your

facred name to be borne to the temple of Eternitie, where though enuie barke at me, the Muses shall cherish, loue, and happie me. Thus hoping your Ladiship will supply my boldnesse with your bountie and affabilitie, I humbly kisse your most delicate handes, shutting up my English duety under an Italian copie of humanitie and cur-

tefie. From my house this 4. of Maie 1596.

Your Honors in all zeale, T. LODGE.



To the Gentlemen Readers.

Entlemen, I am preuented in mine own hopes; in feconding thrifts forward defires. Som foure yeres fince being at fea with M. Candish (whose memorie if I repent not, I lament not) it was my chance in the librarie of the Iesuits in San-

ctum to find this historie in the Spanish tong, which as I read delighted me, and delighting me, wonne me, and winning me, made me write it. The place where I began my worke, was a ship, where many souldiers of good reckning finding difturbed stomackes; it can not but stand with your discretions to pardon an vndiscreete and vnstaied penne, for hands may vary where stomacks miscary. The time I wrote in, was when I had rather will to get my dinner, then to win my fame. The order I wrote in, was past order, where I rather observed mens hads left they should strike me, then curious reason of men to condemne mee. In a worde, I wrote vnder hope rather the fish should eate both me writing, and my paper written, then same should know me, hope should acquaint her with me, or any but miserie should heare mine ending. For those faults (gentlemen) escaped by the Printer, in not being acquainted with my hand, and the booke printed in my absence, I must craue you with fauour to judge of, and with your wonted curtefies to correct; and according to Ecclefiafticall law, give vs on our confession absolution: if you will not, remember this, that a countrie lasse for Ladies, may tell them they curle too much; and for Gentlemen, that they are vnfashioned by their fashi-To be short, who lives in this world, let him wincke in

the world; for either men prooue too blinde in feeing too litle, or too prefumptuous in condemning that they shoulde not.

Yours T. Lodge.



A Margarite of America for Ladies delight, and Ladies honour.

He blushing morning gan no fooner appeare from the desired bed of her old paramor, & remembring hir of hir Cephalus, watered the bosome of sweete floures with the christal of hir teares: but both the armies (awaked by the harmonic of the birds, that recorded their melody in every bush, be-

gan to arme them in their tents, & speedily visit their trenches: Among the rest the two emperors (the one, Protomachus of Mosco, the other, Artosogon of Cusco) considering with themselves, the care Princes ought to have that commaund multitudes; the prefixed houre of their fight alreadie arrived, fodainely armed themselues, commanding their corronels by found of trumpet to draw out their companies into the plain: Then marched forth ech squadron, deaffing the aire with their cries, dimming the funne with the reflexion of their coftly curets, their high lookes promifed happy forwardnes, and their haughtie hearts were portraied in their dreadlesse demeane. At the last embattailed in due order, the pikemen in a Macedonian phalanx, the horsemen in their out-wings, the shot as gards to the pikes, al as protectors of their colours, the fatall charge was founded, and both the armies marched forward to incounter: (when fodainly an old man, whose sober lookes betokened his feuere thoughts, whose morneful garments, shadowed, his melancholie minde,) bearing the Image of the Gods, (whom he most honoured) betweene his armes, and the homage a true subject ought to have in his heart, thrust himfelfe betweene both the armies, when fending many fighes from

from his breast to famous pittie, and teares from his eies to moue compassion, he fixed both his hands on their knees (who were neerely encountered to enter combate) and began in their termes to perswade both the monarchs (whilst both the armies withdrew their weapons, to give diligent attention to his words:) Stay your vnbridled furies, O you Princes, & let not the world fay, that you who were borne to be the defenders of the monarchies, are (through your il-gouerned furies) become the destroyers of mankinde. Whereto tendeth this your vniust armes ? if for your private grudges; oh how fond are you, that to reuenge your mislikes, are the murtherers of many innocents? If to enlarge your figniories; oh how vaine are you, that feek to attaine that with bloud, which you must keepe with care; that labor to fell that with stripes, which you haue bought with peace; that trauel to loofe your own estates and figniories, for a litle name of fouerainty? Heare me O you Princes (nay rather be aduised by me:) you have spent huge treasures, made many widdowes, lost three yeares, and for what I pray you? for the right of one citie, the whole confines and reuenewes whereof is not fufficient to acquit for one moneth of your charges: O vnhappy Mantinea, the cause of such hartburning: O lawles name of feigniory, the occasion of such forrows. Heare what Plutarch faith, Ye potentates, there is no warre that taketh head amongst men, but of vice: for either the love of pleasure, either couetousnes, ambition or defire of rule, prouoketh the fame. If this be true, as it is most certaine, why blush you not (Princes) to behold your owne follies? why reconcile you not to amend your misdeedes? If you fay there are more pleasures in Mantinea, then in your feueral countries, you detract from whole prouinces, to make proud one poore cittie: and if it were, what a vaine thing is it, that fuch as are in authority should purchase a private delight by publike danger? Plato being demanded why he praised the Lydians fo much, and dispraised the Lacedemonians so highly, answered thus: If I commend the Lydians, it is for that they were neuer occupied but in tilling the field: and if I do reproue the Lacedemonians, it is because they knew nothing else but to conquer Realmes; so vertuous a thing hath it bin held

held by the learned to maintaine peace, and to shunne occasions of contention. If you will be held vertuous and monarchies (as I wish you should be) desire nothing to the domage of your common weales, left in fatisfying your owne humors ye subuert your subjects happines. If for couetousnes ye hunt after conquests, how vaine are you, labouring like mad men to lay more straw on your houses to burn them, and cast more water on the fea to drowne it? Couetousnes is an affection that hath no end, an extreame that hath no meane, a profit full of prejudice. Wel faid Aristotle in his Politikes, there is no extreme pouertie but that of couetouines. If for ambition, well may ye weep with Alexander, to be laughed at, practife with Zenos, to repent with him: for in desiring beyond your reach. you fall besides your hopes. But if all these euills be growen to one head, if your incontinencie in desire, your excessive thirst after pleafure, your couetous longing after riches, your ambitious hunting after feignioritie, haue occasioned this warre; fubdue these errors in your selues for your subjects sakes; and fith Protomachus hath one daughter, and no more to inherit Mosco, and Artosogon one sonne and heire to accede in the Empire of Cu/co; let both these be in in happie matrimonie: so shall the cause of this different be quicklie decided, your felfe may roote out your ingrafted errors, your fubiects enioy their defired peace, and finally, your Children shal have greater cause to praise their fathers foresight, then to repent hereafter their vniust furie. Hereunto I coniure you, O you Princes, by these holy gods, whom you honour, by these hoarie haires which you should reuerence, lest your fubiects hereafter ruinated through your rashnes, have rather occasion to curse you then commend you. In Octavius Cafars time, each one thought himselfe fortunate to be borne vnder his emperie, and him happie that maintained his prouince in peace: fo let it be faid of you (good Princes) and leaue you fuch memorie to your fuccession: then shall I thinke my selfe happie in my perswasions, and you shall be famous to all posteritie.

No fooner had he ended his oration, but both the emperors resoluted, by his reasons, and pacified by the persuasions of B 2 their

their nobilitie (who after long debate and confultation, and cheare behoouefull) drew to an accord: wherin it was concluded, that Arladachus the vouthful heire of Culco shoulde bee fent to the emperor of Mosco, where, (considering the worthines of his court) he shuld find fit companions, & apply himself to fancie, being continually in the presence of his faire Margarita: finally (after the decease of both the Princes) it was enacted that both Mantinea and the whole empire, should remaine to Arsadachus, and Margarita and their heires for e-These articles thus concluded vpon, both the campes brake vp; the braue knights who to-fore time delighted in toffing of lances, now have no other pleasure but in talking with faire Ladies, the fouldiers fword, was changed to a husbandmans fithe; his gay Curets, to a grey frocke; the gates which beforetime were shut against foes, were now opened to all forts as vnfufpected friends: Such libertie followeth peace. exempted from the tyranny of warre. Artosogon withdrew his followers to his owne frontires, & returning to his court, made honourable provision for his sonne Arsadachus to send him to Mossia. Protomachus (after he had rewarded each fouldier according to his defert) withdrew himfelfe to the castel of that aged father, who had so faithfully councelled him, (yeelding him for rewarde the dukedome of Volgradia, the chiefest place of honor through all Moscouv) whither, as to the open theater of al delights, the nobility & ladies reforted. among the which the chiefest, fairest, and chastest Margarita, presented her selfe, rejoycing at the happie reconcilement: where being resolued by hir father of ye contract that was con cluded vpon, with blushes at first shewed hir modestie, & with obedience at last condescended to his minde. In this rare fortreffe of Arfinous (scituate by a gratious and silver floting riuer, inuironed with curious planted trees to minister shade, and fweete fmelling floures, to recreate the fences; besides the curious knots, the daintie gardin plots, the rich tapestrie, the royall attendance) Protomachus found as euident signes of high spirit, as of huge expence: at the entrance, of his chamber (which had a prospect into a delicious garden in which al forts of birds inclosed in a Cage of christall recorded their harmonies

nies, whilft the gentle fall of a bubling fountaine feemed to yeeld a fweet and murmuring confent to their musicke) was placed that fentence of *Drussus Germanicus* which he carried alwayes ingraued in his ring.

Illis est grauis fortuna quibus est repentina.

About the walles of the chamber in curious imagerie were the feuen fages of Greece, fet forth with their feueral vertues, eloquently discouered in *Arabicke* verses: The bed appointed for the prince to rest himselfe, was of blacke Ebonie enchased which Rubies, Diamons and Carbuncls, made in form of an arch, on which by degrees mans state from infancie to his olde age was plainly depictured, and on the testerne of the bed the whole contents of the same most sagelie desciphered in these verses.

Humanæ Miseriæ discursus.

O whereof boasteth man, or by what reason
Is filthy clay so much ambitious?
Whose thoughts are vaine, and alter eucosteason.
Whose deedes are damned, base, and vittous,
Who in his cradle by his childish crying
Presageth his mishaps and sorrowes nying.

An infant first from nurces teat he sucketh With nutriment corruption of his nature: And from the roote of endlesse errour plucketh That taste of sinne that waites on euery creature, And as his sinewes sirme his sinne increaseth, And but till death his sorrow neuer ceaseth.

In riper yeares when youthly courage raineth,
A winters blast of fortunes lowring changes,
A flattering hope wherein no trust remaineth,
A fleeting loue his forward ioy estranges:
Atchiue he wealth, with wastefull wo he bought it,
Let substance faile, he grieues, and yet he sought it.

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In

In staied yeares when as he seekes the gleaning: Of those his times in studious Artes bestowed, In summe, he oft misconstructh wise-mens meanings. Soiling the spring from whence his science slowed, In all he gaines by perfect judgement gained, A hate of life that hath so long remained.

From height of throne to abiect wretchednesse, From woonderous skill to servile ignorance: From court to cart, from rich to rechlesnesse, The ioyes of life haue no continuance: The king, the caitise wretch, the lay, the learned, Their crowns, woes, wants, & wits with griese haue erned.

The Iudgement seate hath brawles, honour is hated, The souldiers life is dayly thrall to danger, The marchants bag by tempests is abated, His stocke still serves for prey to every stranger, The scholler with his knowledge learnes repent, Thus each estate in life hath discontent.

And in these trades and choice estates of living, Youth steales on manly state, and it on age, And age with weakned limmes, and mind misgiuing, With trembling tongue repenteth youthly rage, And ere he full hath learnd his life to gouerne, He dies, and dying doth to dust returne.

His greatest good is, to report the trouble Which he in prime of youth hath ouerpassed, How for his graines of good he reapt but stubble, How lost by loue, by sollies hew disgraced, Which whilst he counts, his sonne perhaps attendeth, And yet his dayes in selfe like sollies endeth.

Thus mortall life on fodaine vanisheth.

All like a dreame, or as the shadow fleeteth,

When sunne his beame from substance banisheth,

Or

Or like the fnow at once that dries & fleeteth. Or as the rainebow which by her condition Liues by the Sunnes reflect and opposition.

Thus life in name is but a death in beeing, A burthen to the foule by earth intangled: Then put thou off that vaile that lets thy feeing. O wretched man with many torments mangled, Since neither childe, nor youth, nor staid, nor aged, The stormes of wretched life may be asswaged.

And with the Egyptian midst thy delicates
Present the shape of death in euery member,
To make thee know the name of all estates:
And midst thy pompe thy nying graue remember,
Which if thou dost, thy pride shall be repressed,
Since none before he dies is perfect blessed.

Thus fumptuous was the lodging of Protomachus, but far more glorious the chamber of Margarita which seemed from the first day to be fashioned to her affections, for ouer the entrance of the doores was drawen and carued out of curious white marble, the faire goddesse of chastitie blushing at the fodaine interception of Action, and her naked nymphes, who with the one hand, couering their owne fecret pleafures with blushes, with the other cast a beautifull vaile ouer their mistresse daintie nakednes: the two pillers of the doore were beautified with the two Cupids of Anacreon, which well shaped modestie often seemed to whip lest they should growe ouer wanton: no fooner was the inward beauties of the chamber discouered, but the worke wrought his wonder, and the wonder it selfe was equalled by the worke, for all the chaste Ladies of the world, inchased out of silver, looking through faire mirrours of chrisolites, carbuncles, saphires & greene Emeraults, fixed their eies on the picture of eternitie, which fixed on the toppes of a testerne, seemed with a golden trumpet to applaud to them al: in the tapistrie (beutified with gold, and pearle) were the nine Muses curiously wrought, who from

from a thicket beheld amorous Orpheus making the trees leape through his laments, and as he warbled his fongs the flouds of Hebrus staied their sources; and the birds that beheld their comfort, began likewise to carrol. It was strange to thinke, and more strange to behold, in what order Art matched with nature, and how the lymning painter had almost exceeded nature in life, fauing that the beauteous faces wanted breath, to make them aliue, not cunning to proue them liuely. Thus was both the emperor and his daughter lodged, wanting neither delights of hunting, nor other princely plefures, to entertain them: fo curious was the good olde man, in pleafing his emperor and mafter. But among al other courtly delights Margarita met not the least, who in this castle found a companion to accompanie hir in life, and a chafte maide to attend her in loue, who (befide hir education, which was excellent, hir virtues fuch as equalled excellence, hir beuty fo rare as exceeded both) was beloued by a noble lord of Moscouv, who for his fingularities in poetry, & science in feats of arms, was rather the feignior, then fecond of al the empire. The enterchange of which affections was fo conformable to the fancies of the princesse, that she, who was ordained to be the miracle of loue, learnd by them & their maners the true methode of the same: for when Minecius courted his Philenia, Margarita conceited her Arfadachus; and by perceiuing the true heart of the one, supposed the perfect habite of the other. If at any time cause of discourtesse grew betwixt *Philenia* and her friend, Margarita falued it, hoping by that means to facrifice to Loue, to gratifie him in her fortunes, which were to fuc-How often would she make Minecius deserts excellent by her praise, and he his *Philenia* famous by his poetrie ? It was a world to fee in them, that when loue waxed warm, those louers waxed wittie, the one to command, the other to consent: if at any time Minecius wrote an amorous sonnet, Margarita should see it: and if at any time Margarita read a fonet she would commend it to satisfie Philenia, and in that Arsinous (the father through the good opinion of Protomachus the Emperour, thought not amisse of the marriage betweene his daughter and the Moscouite,) he rather furthered then

then frouned on their pastimes: and Minecius having achived her father and intangled the daughter in fancie, fought all meanes possible to satisfie her delights; sometimes therefore under a pastorall habite he would hide him in the groues and woods where the Ladies were accustomed to walke. where recording a ruthful lay as they passed by; hee through his harmonie, caused them believe that the tree tattled love, & fuch was his method in his melancholy fancies, that his coate was accordant to his conceit, and his conceit the miracle of couceits: among the rest these of no small regard, I have thought good in this place to register, which though but few in number are worthie the noting. First being on a time melancholy by reson of some mislikes of his mistris he wrote these fonets in imitation of Dolce the Italian, and presented them in presence of the Princes Margarita, who highly commended them, ouer the top whereof he wrote this in great Roman letters.

PIETATI.

If so those flames I vent when as I sigh, Amidst these lowly vallies where I lie, Might finde some meanes by swift addresse to slie Vnto those Alpine toplesse mountaines high:

Thou shouldst behold their Icie burthens thawe, And crimson flowers adorne their naked backs, Sweete roses should inrich their winter wracks, Against the course of kind and natures lawe.

But you faire Ladie see the surious flame, That through your will destroyes me beyond measure, Yet in my paines me thinkes you take great pleasure, Loth to redeeme or else redresse the same:

Nor hath your heart compassion of mine illes, More cold then snow, more hard then Alpine hils

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The other was this which feemed to be written with more vehemencie of spirit, and farre greater melancholie, which in a shepheards habite, sitting vnder a Mirtle tree he had mornfully recorded in the presence of his mistresse.

PIETATI.

O defarts be you peopled by my plaints, And let your plantes by my pure teares be watred, And let the birds whom my fad mone acquaint, To heare my hymnes haue harmonie in hatred.

Let all your fauage citizens refraine, To haunt those bowers where I my woes bewray, Let none but deepe dispaire with me remaine, To haste my death when hope doth will me stay.

Let rocks remoue for feare they melt to heare me, Let Eccho whift for dread fhee die to answere: So liuing thus where no delights come neere me, My manie mones more moouing may appeare: And in the depth of all when I am climing, Let loue come by, see, sigh, and fall a crying.

This mourning passion pleased the ladies very highly, especially *Philenia*, who thought her selfe no little blessed to bee thus beloued: among the rest they gaue this that sollows his deserved commendation; for being written in the desolate season of the yeare, and the desperate successe of his earnings, being so applied to his affects, and accordant with the yeares effects, (in my minde) deservet no small good liking.

With Ganimede now ioines the shining sunne, And through the world displaise his chiller slame, Cold, frost, and snow, the meddowes, and the mountaines

Do

Do wholie blend, the waters waxen Ice: The meades want flowers, the trees haue parched leaues, Such is the dolie feason of the yeare.

And I in coldeft feason of the yeare,
Like to a naked man before the Sunne,
Whilest drought thus dwels in herbes and dried leaues,
Consume my selfe, and in affections slame
To cinders fall: ne helpes me frost or ice
That salles from off these Snow-clad cloudie mountains.

But when as shades new clothe agains the mountaines, And daies wax long, and warmer is the yeare, Then in my soule fierce loue congeales an Ice, Which nor the force of fierce enslamed funne May thaw, nor may be moult with mightie slames, Which frost doth make me quake like Aspen leaues.

Such time the windes are whift, and trembling leaues, And beaft grow mute repoing on the mountaines, Then when aflaked beene the heauenly flames, Both in the waine and prime tide of the yeare: I watch, I warde, vntill the new fprung funne, And hope, and feare, and feele both cold and Ice.

But when againe her morrow-gathered Ice
The morne displaies, and frostieth drouping leaues,
And day renewes with rising of the sunne,
Then wailful forth I wend through vales & mountaines:
Ne other thought haue I day, moneth, and yeare,
But of my first the fatall inward slames.

Thus loue confumes me in his lively flames,
Thus loue doth freeze me with his chillie Ice,
So that no time remaines me through the yeare
To make me blithe: ne are there any leaves:
Through al the trees that are vpon the mountaines,
That may conceale me from my fweeteft funne.

First

First shall the sunne be seene without his slame, The wintred mountaines without frost or ice, Leaues on the stones ere I content one yeare.

This written in an amorous and more plausible vaine (as that which most pleased the Ladies) and was not of least worth, I have set downe last.

O curions Gem how I enuie each while, To fee thee play vpon my Ladies paps, And heare those Orbes where Cupid layes his traps From whence a gratious Aprill still doth smile.

And now thou plaift thee in that Garden gentill, Twixt golden fruite and neere her heart receivest Thy rest, and all her secret thoughts conceivest Vnder a vaile faire, white, divine, and subtill.

Ye gentle pearles where ere did nature make you? Or whether in Indian shoares you found your mould, Or in those lands where spices serue for suell: Oh if I might from out your essence take you, And turne my selfe to shape what ere I would, How gladly would I be my Ladies Iewell?

Many such like were deuised by Minecius, and allowed by Philenia, thorow which, Loue, that had newe burgend his wings, began to flie, and being shut in close embers, brake out to open fire: so that like the Akatras that scenteth farre, Philenia consented to yeeld him fauour who sought it, knowing that his wit like the rose being more sweet in the bud then in the floure would best fit her: and (as the hearb Ephenerus that hath in his spring a sweete and purple floure, but beeing of tenne dayes growth conceiveth nothing of beauty, but is replenished with barrennesse, so course of time woulde change him, she made choise of him, since in that estate of life wherein he then lived, was fashioned to all pleasures, and diffurnished

furnished of no persection, she knew him most meetest to enioy his beautie, and most accordant to possesse her marriage bed.

But leave we Philenia delighted in her Minecius, Margarita applauding them both, Protomachus conversing with Arfinous, and the whole courtely traine of Mosco living in their content: and let vs have an eie to Culco and the emperour thereof, who no fooner arrived in this court, but like the good gardner, knowing his time to plant; like the fortunate husband well trained to yoake and plough, learned of Trifolium, who lifteth vp her leaves against tempest; and the emet, who by her prouision and trauel foretelleth a showre and trouble that followeth, thought good (hauing beene taught by experience to take the opportunitie, knowing that princes and monarchs mindes are most subject to alterations, according to the humours of their counsailes) to send his sonne Arsadachus to Mosco: whereupon furnishing him with princely attendance and great treasures, he set him forward on his way, and at his last farewel, tooke his leave of him in this fatherly and kingly manner: My fonne, as thou art yoong in yeres, so hast thou yong thoughts, which if thou gouerne not with discretion, it will be the cause of thy destruction. art leaving thy country for an other court, thy familiars, for new friends, where the least mite of follie in thee, will shew a mountaine, the least blemish, a great blot. Since therefore thine inclination is corrupt; and the faults which I fmother. in that I am thy father, others will fmite at, being thy foes? I will counfell thee to foresee before thou fall; and to have regarde before thy ruine. Thou art borne a Prince, which being a benefit fent from heaven, is likewise an estate, subject to all vnhappinesse; for, whereas much durt is, thither come many carrions; where high fortunes, many flatterers, where the huge cedar growes, the thiftle springeth, where the foorde is deepest, the fish are plentiest; and whereas soueraigntie is, there are many seducers. Be thou therefore, warie like the Vnicorne, which, for feare she should taste poison, toucheth with her horne, before she lap it with her lippe so seeme thou. in faining credit to those, who meane to fawne on thee in thy error, to discouer them in their slights, as the fowle Anthias C 3 doth

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doth the Locust, and preuent them in their subtilties; as the · fish Nibias doth the sea dragon. In chusing thy friends, learn of Augustus the Romane Emperour, who was strange and scrupulous in accepting friends, but changelesse and resolute in keeping them. Chuse not such companions. I pray thee. as will be drunke with thee for good fellowshippe, and double with thee in thine affaires; but vse such as the thriftier fort doe by their threede-bare coates, which being without wooll, they cast off, as things vnfit for their wearing. And especially remember these short lessons, which the shortnesse of time maketh me vtter by a word, where indeede they require a whole dayes worke; beware of ouer-trust, lest you commit the sweetest of your life to the credite of an vncertaine tongue. Vse all fuch courtiers as visit you, in like manner as Goldsmiths do their mettall, who trie it by the touchstone if it be forthall, and melt it in the fire, before they youchfafe it the fashion; so doe thou, and if they be counterfeit, they will foone leave thee; if faithfull, they will the more loue thee. Trust not too much to the eare, for it beguileth many; nor to the tongue, for it bewitcheth more. Striue not with time in thy affaires, but take leafure; for a thing hastily enterprised, is more hastily repented. In your counsailes, beware of too much affection: and in your actions be not too prowd; for the one will proue your little regard of conscience; the other the corruption of your nature. And fince thou art going into a forren court, and must follow the direction of a second father, whose fauour if thou keepe, thou maist hap to be most famous, looke to thy selfe: for as Plato faith; to be a king, and to raigne; to ferue, and be in fauour; to fight, and ouercome, are three impossible things. and are onely distributed by fortune, and disturbed by her fro-Therefore (Protomachus) seeke in wardnesse in following. all things to follow his humour; for opinion is the chiefe step to preferment: and to be thought well of by the Prince, is no small profit; and if so be thou wilt please him, doe him many feruices, and give him few words. In thy speech be deliberate, without bashfulnesse: in thy behaviour courtly, without pride; in thy apparell princely without excesse; in thy reuenges bolde, but not too bloody; in thy loue be curteous, and not

not troublesome, and rather deserve a becke by bashfulnesse. then a checke by ouerboldnesse; for many which for good nurture haue by Ladies at first beene stroakt with the hand, haue for their impudencie afterwardes bin kickt out with the heele. or at leastwise thrust out by the head. Let it not be said of thee as it was of Hanibal among the Carthaginians, that thou neither give that which thou promisest to thy sriends, neither keepest any couenant with thine enemies; lest through the one thou be accompted without faith, through the other vnworthy life. Faine would I speake more (my sonne) but time suffereth me not: wherefore I pray thee by our gods, who gaue thee me, have respect vnto my counsailes, lest thou grieve me; for better is a fonne lost in the cradle, then lewd and dissolute in the kingdome. This saide, the olde Emperour Artosogon with piteous teares watered the cheekes of his corrupt sonne Arsadachus, and committing him to the conduct of his followers, and his presence to the hands of the chiefe peeres, he carefully (suspecting the worst) returned to his court.

Arladachus being thus deliuered of his father, fedde himfelfe with his owne naturall follies: and as the bird Lenca flying toward the fouth foretelleth stormes; euen so his lewd thoughts aimed at nothing, but wickednesse were the euident fignes of his finister behaviour: for being well shaped by nature, there was not any man more estranged from nurture; so that it was to be feared, that he should sooner want matter to execute his dishonest mind vpon, then a dishonest mind to execute any lewd matter: for among the traine appointed by his father to attend him, he took no delight but in those who were most lasciulous, who ministring the occasions, bred in him an earnest defire to do ill. His crueltie he shadowed with a kind of courtly feueritie; his lust vnder the title of loue; his treafons vnder the pretext of true meaning: so like the faire lillie he cloaked his stincking scent with his white lease; and like the bird Acanthus living among thornes, hee tooke no other pleasure then to converse among vnthrifts. The grave counfellers appointed him by his father he fet light by: and like a fecond Cataline rather honoured him that did inuent newe mischiefe, then countenance those who did perswade him from his

his corrupt manners. From this fo fowre a stocke what fruit may be expected but crabbes? from fo lewd beginnings, how lamentable issues? At last, arriving in Mosco, he was informed of the emperours being in the castle of Arsinous: whervpon addressing himselfe thither according to the mightinesse of his estate, he was by Protomachus entertained royally, who receiving the presents of Artosogon, returned them backe, who brought them with high rewards, chusing among al the princely gentlemen of his court, those for to accompany Arfadachus who were vertuously disposed and wel indewed. Among the rest Minecius was appointed chiefe, whom Margarita highly trusted by reason of the trial Philenia had made of him. But among all other fubtile demeanours in Court. this one was most to be admired, that Arsadachus shoulde make fignes of great deuotion toward Margarita, and deluded her with most hatefull doublenesse; it was wonderfull to fee him counterfet fighes, to faine loue, diffemble teares, to worke treasons, vow much, performe little; in briefe, vow al faith, and performe nothing but falshoode. Margarita (poore princesse) thinking all that golde which glistered; the stone pretious, by reason of his faire foile; the water shallowe, by reason of his milde silence, trusted so long, vntil she perished in her trust, wholy ignorant that loue is like the sea-starre, which whatfoeuer it toucheth it burneth: for knowing the resolution of her father, the conclusion of the nobilitie, she beganne to straine her thoughts to the highest reach, fancying euery motion, wincke, becke, and action of the Cuscan Prince, in such fort as that (affifted by the vertuous, constant, and vnspotted fimplicitie of her nature) she seemed not to suspect whateuer fhe faw, nor to count it wrong, howfoeuer shee endured. Among all other the counfellers of this yoong and vntoward heire (about that time the flame of his follie long time fmothered, beganne to fmoake, besides his owne countriemen, which were Brasidas, Capaneus, and other) there lived a great Prince in the court of Protomachus, who delighted rather to flatter then counfell, to feede corruptions then purge them, who had Macheuils prince in his bosome to give instance, and mother Nana the Italian bawd in his pocket to shew his artificiall

tificall villanies. This Thebion being in high account with the Emperour for his ripe wit, was quickely entertained by this vngracious Prince for his cunning wickednesse; who where Arsadachus was prone by nature to doe ill, neuer ceafed to minister him an occasion of doing ill. For, perceiuing one day how with ouer-luftful eies ye yong prince beheld Philenia, egged him onward which had too sharp an edge, vsing old prouerbs to confirme his odious discourses and purposes: to be briefe, Arsadachus perceiuing Philenia and Margarita alwaves conversant, resorted often to them, giving the Emperours daughter the hand for a fashion, whilest Arsnous darling had the heart for a fauour. And the better to cloke this corruption, he vsed Minecius with more then accustomed familiarity, feeming to be very importunate in his behalfe with Philenia, where indeede he only fought opportunitie to discouer his owne loue. Whereuppon beeing one day defired by Minecins to worke a reconcilement betweene him and his mistresse, by reason he knew him to be both eloquent and learned; hee taking the occasion at a certaine festivall, whilest Minecius courted Margarita, to withdraw Philenia to a bay window in the castle, which ouerlooked the faire sieldes on euery fide; where taking her by the hand he beganne thus:

Beautifull Philenia, if I knew you as fecret as you are fage, I would discouer that to you in wordes, which I couer in my heart with fighes. If it bee loue, great prince, (faide Philenia little suspecting his treacherie) you may commend it to my eare, in that it is fetled in this heart; as for filence, it is louers fcience, who are as curious to conceale, as cunning to conceiue: and as Hunters carrie the feather of an Egle against thunder, so louers beare the hearbe Therbis in their mouthes, which hath the vertue to stay the tongue from difcourse whilest it detaineth the heart with incredible pleasure. If it be so saide Arsadachus, blushing very vehemently (for natures sparkes of hope were not as yet altogether ruinated) I will holde Ladies weakenesse for worth, and disclose that fecret which I thought to keep close. And what is that quoth Philenia? Loue saide Arsadachus, it is loue, and there hee pawfed. Loue, my Lord (quoth the Lady) why it is a passiou

full of pleasure; a god full of goodnes; and trust me, Margarita hath of late dayes stollen him from his mother at Pato make him her play-fellow in Mosco, she prometh his winges euerie day, and curleth his lockes euerie houre: if he crie, the stilles him vnder your name, if he be wanton, the charmes him, with thinking on you: fince then she hath the sicknesse in her hand, that loueth you in her heart; complaine not of love fince you command it. Here Arfadachus vnable to endure the heate of affection, or conceale the humour that restrained him, brake off his discourse in this sort: Ah Philenia, if I did not hope, that as the hard oake nourisheth the foft silkeworme; the sharpe beech bringeth forth the sauourie ches-nut. the blacke Bdellium fweete gumme; fo beautiful lookes concealed pittifull hearts, I would furffet in my forrowes to the death, rather then satisfie thee in my discourse. But hoping of thy filence (Philenia) I wil disclose my minde: I loue Philenia; faire Philenia, I loue thee; as for Margarita, though the cherish beauty in her bosome, thou inclosest him in thy beutie: she may have his feathers, but thou his fancies; she may please him well, but thou onely appease him. You do speake Greeke Arfadachus (saide Philenia) I vnderstand vou not. I will paraphrafe on it then (quoth the Prince) to make it plainer (for now occasion had emboldned him.) I come not to pleade a reconcilement for Minecius, as you suppose, but remorce for my felfe (fweete madam) on fet purpofe, for vpon you (faire madam) dependeth my life, in your handes confisteth my libertie; your lookes may deifie my delights; your loures dare me with discontents. I pray thee therefore, deere Philenia, by those chaste eies (the earnest of my happines) by this faire haire (the minister of all fauours) take compassion of Arladachus, who being a prince, may preferre thee; and an emperour, wil loue thee: as for Margarita, let Minecius and her accord them, for onely I will make thee empresse, and she may make Minecius Emperour. Philesia vnable to indure his diuelish and damned assaults, slang from him with this bitter and sharpe answere: Did not my promise locke vppe these lippes (thou iniurious Prince) thy doublenes shoulde be as well knowne in this Court as thy name; but fince my promifes

promises have made thee presumptuous, I will heereaster heare before I answere, and trie before I trust. Is this the faith thou bearest to Margarita? thy friendship thou vowest to Minecius, to falfifie thy faith to one, and delude the trust of the other? Hence, poisoned, because I abhorre thee; and if heereafter thou haunt me with these lewd and lecherous salutes, trust me, the Emperour shall know thy treasons, and others shall bee reuenged on thee for thy treacheries. faide, she thrust into the company of other Ladies, leaving him altogether confused: yet being made confident, by reason of her promise, he withdrew himselfe to his chamber, where toffing his licentious limmes on his foft bed, he fed on his desperate determination, till Thebion and Brasidas (the one a Cuscan, and the other a Moscouian, both of his dissolute counfell) entred his chamber: who after they had founded the cause of his forrowes, and the manner of the difeafe, quickly ministred the methode of curing it: for the day of Minecius marriage being at hand, and the nuptiall feast ordained the Monday following: they feeing the grounded affection of the Prince, concluded this; by the death of Minecius to minister Arfadachus his remedie, the complot whereof they layde in this fort: that (where in Mosco it was accustomed, that such nobles as married yong heires in their fathers house, shoulde after the ioyning of hands conduct them to their owne castles. there to accomplish the festivalles;) Arsadachus and they his counsellers with the assistance of their followers should lie in wait in the woodes of Melphos, by which Minecius and his bride should needly passe, where they might surprise Philenia, and murther Minecius

Arfadachus too toward in all tyranny, no sooner conceiued the manner, then consented to the murther: and having a subtile and preventing wit (and being very carefull howe to acquit himselse of the matter) he asked Therion how he should answere Protomachus. Tut said he, seare not that, for in the enterprise you shall be disguised, and Brasidas here your true counseller shall onely take the matter on him, and slee into Cusco, where your credit can countenance him against all instice: for your selfe, fashion your minde for these sew dayes

to please Margarita, to appease Philenia, to further Minecius; seeme likewise discontented with your former motions. to shall you rid suspect in them, and be more readie in your felfe to effect: feeme now to be more deuout to the gods then euer, for this opinion of deuotion is a great step to performe any waighty action: for where we offer much to the gods who are most pure, our actions are least suspected; and revenge is better performed in the Temple where wee pray, then in the field where wee fight: for the offender in that place trusteth fufficiently to his forces, wherein the defender prefumeth too much on his deuotion. Tut the king that nipt Aesculapius by the beard, gaue instance to those that follow to gripe the enemie by the heart. But (mightie prince) I must ende with &c. Arfadachus knowing the cloth by the lift, the bill by the Item, the steele by the marke, and the work by the words, with a smile commended that which was concluded; and thereupon hasted to Court, where finding Margarita, Philenia, and Minecius in the privie garden, he counterfeiting maruellous melancholie, having his coate futable to his conceit, prefented both the Ladies with this melancholie, which Minecius ouerreading most highly commended.

CAZON.

My words, my thoughts, my vowes, Haue foild, haue forft, haue stainde, My tongue, my heart, my browes.

My tongue, my heart, my browes, Shall fpeake, shall thinke, shall smile, Gainst words, gainst thoughts, gainst vowes.

For words, for thoughts, for vowes, Haue foiled, wrongde, and flained, My tongue, my heart, my browes.

Whereon

Whereon henceforth I sweare.

My words, my thoughts, my vowes, So vaine, fo vile. fo bace. Which brought, my tongue, heart, browes, To shame, repulse, disgrace.

Shall euermore forbeare, To tempt that brow, that heart, that tongue, so holy, With yows, with thoughts, with words, of too great folly.

Margarita ouerreading this fonet, supposed it to be some melancholie report of his prettie wanton discourses with her. whereupon she spake thus: Arsadachus were I the priest to confesse you, you should have but small pennance: since in loue (as Philostratus saith) Cupid dispenseth with an oth, and words are good weapons to winne women, but if either of these have defaulted in you, blush not, they shall be borne withal, for as the Mole hath foure feete and no eies: fo a louer may be borne withall, for one maistaking among a many vertues: to be briefe as the Logicians fav passion is no more but the effect of action, the one whereof I have gathered in these lines, the other thou must shew in thy life: this faid she ceased, and Philenia blushed. Minecius to cut off these mute melancholies of his mistresse gaue the dagger a new haft, turning ouer the leafe to a fecond discourse, ministring Arsadachus by that meanes occasion to court Margarita, and himselfe opportunitie to pacifie Philenia, who by the carriage of her eie, shewed the discontent of her mind. In short words Arsadachus so behaued himselse with his Mistresse, that neither Tiberius for his eie, neither Octavius for his affabilitie, neither Alexander for his scarre, nor Cicero for his mole, were fo much commended, & noted, as the yong Cufcan was for his behauior. Lord how demurely would he loooke, when he thought most deuillishly s how could he fashion himselfe to haunt there, where he did most hate; to smooth choler vnder colour of friendship? so that Margarita, laughed for iov, to fee his gravitie, Minecius admired to behold his D 3

demeanour

demeanour: but Philenia mistrusted his double and sinister fubtilties. In a word, as the day succeedeth the night, and the flutting vp of the euening, is followed by the ferenitie of the morning, so time passed, so long, til the present day aproched. wherein the marriage was to be folemnifed: whereon the emperor (the more to dignifie the nuptials) countenanced the marriage with his presence. Thither likewise resembled the flower of the nobilitie and Ladies; among whom Margarita was not least sumptuous, for on that day hir apparel was fo admirable, hir cariage & behauior fo execelent, that had the wifest Cato beheld her, he would have in some parte dismisfed his ftoical feueritie: hir golden haires curled in rich knots, and enterlaced with rich bands of diamonds and rubies, feemed to staine Apollos golden bush; enuirond with hir wreath of chrisolites, her eies like pure carbuncles, seemed to smile on the roles of her cheekes, which conforted with the beautie of the lillie, made her beutie more excelent, her eies, briars like the net of Vulcan, polished out of refined threeds of sine ebonie, her alablaster neck was encompassed with a coller of orient perle, which feemed to fmile on her teeth when she opened her mouth, claiming of them fome confanguinitie; her bodie was apparrelled in a faire loose garment of greene damaske, cut vpon cloth of tissue, and in euerie cut, was inchafed a most curious Iewell, wherein al the escapes of Iupiter, the wanton delights of Venus, and the amorous deceits of Cupid were cunningly wrought. Thus attired, she attended the bride, being hir felfe waited on by a troupe of beautifull damsels that day. Arsadachus, though with little deuotion accompanied the Emperour, being that day clothed in red cloth of golde, betokening reuenge. It were a vaine matter to reckon vp the order of the bridegroome, the maiestie of his fauorers, the maner of the lords and ladies, the fumptuoulnes of the fealts and triumphs, the harmonie and mulicke in the temples; sufficeth it, that by the consent of Arcinous, Philenia was betrothed to Minecius, who feeing the day welnigh fpent, & the time convenient to depart to his castell, (after he had with humble reuerence inuited the emperor, his daughter, with the other Princes the next day to his festival, which

which he had prepared in his owne house) made all things in a readines, and departed, having received by the emperor and Arcinous many rich rewards. Arfadachus seeing the long defired houre of his delights at hand, stole out of the courte in great fecret to his lodging, where arming himfelfe according as Thebion had given him instructions; and attended by Brafidas and other Cuscans, his truftie followers, he presently posted vnto a groue, thorow which the new married couple should needly passe, where he privily hid himselfe and his ambush. By that time the bright and glorious light of heauen, abasing himselfe by degrees, reposed his sweatie steedes in the foft bosome of cleere looking Eurotas; and evening the fore-messenger of the night had haled some starres to illuminate the hemisphere, when as Minecius (in the top of al his felicities) accompanied with his faire Philenia and other folowers, without either suspect of treason or other trouble entred the wood, and through the secretnesse thereof, hied them toward their determined abode. But all the way Philenia took no comfort, dreadfully suspecting the subtile dealings of Arfinous; and oft she sighed, and often she dropt downe lillies on the roses of her face, or rather, such sweete teares wherewith the blushing morne enchafeth the fost Hyacinth. feeing her in these passions, perswaded her vnto patience: but euen as (according to the opinion of Ariflotle) lions, beares, eagles, griffins, and al other birds and beafts whatfoeuer, are then more egre and cruel when they have vong ones: fo Philenia having now a fecond care annexed to her owne fafetie, (which was for her deere husband) could not cease to perplexe her felfe, and to feare for him. Long had they not trauelled, but they discouered the ambush, and the ambush assaulted them: among which Arfadachus greatly disguised, as he that enuied the fortunes of Minecius, tooke holde on the reines of Phileniaes palfrey, whilest Thebion, and Brafidas, with others, with their naked swordes beganne to assault Minecius and his followers. He that hath seene the faulcon seizing his keene talents in the flesh of a sillie doue, and playing his sharp bill on her foft feathers, might have thought on Arfadachus, who no fooner tooke holde on her, but pulling the maske from her

her face, enforced many violent kisses on her soft lips, whilest the exclaiming on the name of Minecius, and crying, help, repulfed the iniuries with her white hands, which were iniurioully offred to her delicate face. Minecius suspecting no more then was true, and vnable to endure further violence, deemed it greater honor to die in defence of his mistresse, then beholde the impeach of her credit, left his companions who fled, and with naked fword fmote Arfadachus a mightie blowe on the helme, through which he staggered, and lost his hold-fast: then renewing his mistresse which was almost dead for seare, hee boldly spake thus to Arsadachus; Traitor, and coward, that in time of peace goest thus armed, and with vniust armes asfaultest naked knights, if any sparke of honor raigne in thee, giue me armes and weapons; if thou feek my life, take it from me with courage like a knight, not by treason like a coward; if my Loue, I pray thee take these eies from their sight, these handes from their fense, and this tongue from his speech: for whilest the one may see, the other fight, and the third threaten: thou shalt have no part of that wherein my felicity is reposed: thus faving, he remounted Philenia: whilst he was thus occupied. Arfadachus swelling with impatience after he had bin animated by his followers, replied thus: Soft (amorous fir) this is no meate for your mowing, you best were rather to fall to your prayers, then to vie prating, to befeech for life. then to feech loue: for affure thy felfe, there is no way with thee but death, nor no loue for Philenia but mine. This faid, he gaue Minecius a mightie stroake on the head, so that the blood overflowed his coftly attire, and he fell to the ground. Philenia halfe madde with melancholie, leapt from her palfrey to comfort her paramour: and feeing the whole troope of affailants ready to charge her husband, and affured that Arfadachus was the chiefe of them, with such a piteous looke as Venus cast on bleeding Adonis shee behelde Minecius, and wiping his wounds with one hand, and touching the knees of Arfadachus with the other, she spake thus: Ah Cuscan prince though thy face is shadowed, I knowe thee by these sollies, though thy raiments are changed, I judge thee by thy rashnesse, what seekest thous if my fauour, it is already bequeathed,

thed: if reuenge, how base is it against a woman s if Minecius life, how iniurious art thou to wrong him that loues thee as his life? Ah cruell as thou art (yet would thou wert not cruel) thou knowest Chrises teares could moue Achilles, the one proceeding from a feely maid, the other pitied by a princely man; thou knowest that Alexander to Campaspe, Pompey to his prisoner, and other great conquerours have rather shewed compassion then victorie; and wilt thou who art equals to all in power, be inferior to al in vertue? Ah wo is me poore Philenia that have planted my affections there where they are watered with warme blood, and heape my compassion there where working teares have no boote. I pray thee gracious prince, I pray thee be gracious: diuide not those by murther, whome the gods haue vnited by marriage: seperat not those soules by death whome the destinies have appointed to live. In speaking these words she beheld Minecius, who through the grieuousnesse of his wounds, fell in a swowne: wherevoon the casting off all care of life, and hope of comfort, closed her foft lippes to his, breathing the balme of her fighes into his breathlesse bodie, clapping his pale cheekes with her pretie hands, moisting his closed eies, with her christal teares, fo that they who were the very authors of her forow, gan figh to see her ceremonies. Wilt thou hence (said she) Minecius? Oh stay for Philenia, let our soules post together to Elizium that on earth here may not enjoy their happinesse; for nothing shall separate me from thee (my loue:) if thou do banish sight from thine eie. I will drive out blood from my heart; if thy beautie grow pale as nying death, my cheekes shall pine as feeking death: if thou faint through feeblenesse of bodie, I will default through waightinesse of discontent; and since we may not live together, we will die together. With this Minecius rowfed himfelfe: and Arfadachus inflamed, replied; Philenia, there is no raunsome of thy husbands life, but thy loue, nor no meanes to pacifie me, but my pleasure of thee: speake therefore: and sound the sentence of my delight, or Minecius destruction: which said, he approched to kisse hir: whom Minecius though halfe dead beganne to rescue: and Philenia halfe bedlam enforced her felfe in these termes: Traitor difloyal,

flovall and damned leacher, fince neither teares, nor tearmes will fatisfie thee, vse thy tyranny (for better were it for me to be buried with honor, then bedded with infamie) do therefore thy worst, thou hated of the gods, and despised among men, for no fooner shalt thou assaile my husband, but thou shalt flaie me: each drop of his blood shall be doubled by mine: and as in life he should have beene the shelter of mine honor, so euen in death wil I be the shield to defend him from the assaults of his enemies: come therefore ye murtherers, in growing cruel to me, you wil proue pitiful: first take my life, that Minecius beholding my constancie, may die with more comfort. Thus cried she out with many teares; and Minecius disswaded her. But the time passing away, and Arsadachus searing delaies, seeing all hope lost, grew to desperate furie, so that animating his followers, they fet on Minecius, who valiantly defended himselfe. It was a world to see, how during the conflict Philenia bestirred her, letting no blow slip without the warde of her body, lying betweene the fword of the enemy for her husbands safetie, crying out on the heavens til she was wellnie hoarse with crying. At last Minecius lacking blood. Philenia breath, both of them entangled arme in arme, fell downe dead, leaving the memorie of their vertues to be eternized in all ages. Arladachus seeing the tragedies persourmed (not without fome fighs which compassion extorted from him, as strokes do fire out of hard flint: he presently sent Brafidas away, as it was concluded (attended by those Cuscans that followed him in the enterprise) and hee with Thebion speedily posted to their lodging, both vndiscouered and vnsufpected.

By this, such as attended *Minecius* to his castle had with speedy slight entred the court of *Arfinous*; who certified of his daughters danger, aduised the emperour, and presently with certaine armed souldiers, posted on to the rescouse: meane while *Protomachus* made search through al the court for such as were absent; and they that were appointed to the action entring *Arfadachus* chamber, sound him in his soxe sleepe: where-through the emperour being aduertised, gan little suspect him: in like sort sound they *Thebion*, only *Brasidas* was missing.

missing. In the meane while Arsinous having attained the place of the conflict, found both the murthered bodies sweltered in their blouds: whereupon falling from his horse in great furie, he thus exclaimed on fortune. Oh fortune, wel art thou called, the enemie of vertue, fince thou neither favourest such as deserve wel, nor destroyest those that performe ill; for hadst thou not beene partiall, my daughters chastitie had preuented her death, and her murtherers crueltie had beene their owne confusion: woe is me that have lost my floure in the bud, my hope in the eare, and my haruest in the blossome. Ah my deere Philenia, deare wert thou to me, that bought thee with much care, and haue lost thee with more: deere wert thou vnto me, who hast cost me many broken sleepes to bring thee vp, many carefull thoughts to bestow thee, more fatherly teares to preuent thy ouerthrow, and now having reared the fortresse of my delights, the tempest of injurious fortune hath destroyed it: wo is me that am carefull to publish my paines, and negligent to feeke remedy; fond am I to defie fortune from whom I cannot flie: ah Arfinous weepe not her that may not be recalled with teares, but seeke to reuenge her; shew thy selfe rather fatherly in act, then effeminate in teares? Which faid, he gouerned himselfe, causing the dead bodies honorably to be couered and conucied with him to his castle, where within a temple erected to chastitie, hee reared a faire tombe of white marble, wherein with the generall teares of the emperour and his whole court, these two faithful louers were entombed, and ouer their graues thus written:

Vertue is dead, and here she is enshrined,
Within two lifelesse bodies late deceased:
Beautie is dead, and here is faith assigned
To weepe her wracke, who when these dide first ceased.
Pitie was dead when tyranny first slew them,
And heaven inioies their soules, tho earth doth rew
(them.

Since beautie then and vertue are departed, And faith growes faint to weep in these their fading,

E 2

And

And vertuous pitie kind and tender hearted, Died to behold fierce furies fell inuading.

Vouchfafe ye heuens that fame may haue in keeping Their happy and thrice bleffed names, for whome Both vertue, beautie, pittie died with weeping, And faith is closed in this marble tombe.

This register of his love did Arknows with many teares write vpon the toobme of his deceafed fonne in law & daughter, who had no fooner furnished the funeralles, but Phidias a page of *Philenias*, who during the mortall debate. & bloudy massacre, had hid himself in a thicket, and ouerheard the whole discourse of Arsadachus, repaired to the court, who calling Arsinous aside, with pitious teares discoursed vnto him the whole tragedy in fuch ruthfull manner, as that it was hard to fay, whether the lad in bewraying it, or the father in hearing it, were more compassionate. The old man certified the truth, though scarce able, yet smothered his griefes, till oportunitie offered, fuffering the emperour (like a wife man) to follow his owne course, who the next morning affembling his nobilitie, forgot not Arfadachus, who making femblance to have but new inteligence of the murther of Minecius & his loue, repaired to the Court in mourning apparrell and being present when the matter was debated, seemed to weepe bitterlie, crying out on the emperour for Iustice, exclaiming on the iniquitie of time, the crueltie of men, and tyrany of loue. Protomachus was not a little pleased herewith, neither was Margarita, aggreeued to heare it, but Arfinous boyled in choler to fee it: at last it was found out by a scarfe which Brafidas had let fall (and was after taken vp by one of those who fled) that he was at the murther, whereupon his absence was fufficient to conuict him, and Arsadachus called forth to anfwere for him in that he was his attendant, spake thus: Noble emperor, the gods that have placed thee in thy kingdome, shal beare me witnes, how I grieue this accident, & willingly would reuenge it, and fince my follower to my defame, hath (as it is supposed) bin a principall, vouchsafe me noble emperour

rour licence for a time to depart to Cusco, where I will both discharge my choller, purge my griese, and be so reuenged of Brafidas (who as I heare is fled, and by the token is guilty) as all the world shall ring of the justice, and ridde me of suspi-The emperour not hearing one that dared fay his letters should suffice, endeuouring himselfe to seeke the confederates; and because by his lookes he perceived some discontents in Arladachus, he fought al the means he could to please him. and remembring himselfe (that those good deeds which are done to our felf beloued, are esteemed as to our selfe) he highly promoted *Thebion*, thinking thereby to winne the heart of Arfadachus, so that he pretermitted no consultations, where Thebion was not chiefe, neither bestowed benefits, wherein he had no part. The yong prince measuring al this according to the corrption of his nature, supposed these fauors were but to found him, and that Thebion being wonne by benefits, would easily consent to bewray him, whereupon he conceived a deadly hate against him, and persequered it so long till he effected it in this maner to his death: For knowing that Margarita deerely loued him, ayming all her fashions to his fancies, hir behauiours, to his humors, he began anew to cloake with her, shewing her so vndoubted signes of assured affection, that she seemed in a paradise of pleasure, to see his pliantnes, and having with fweete words, trained her to his lewer. he attended fuch an occasion, as that he found her alone walking in the privile garden in her meditations, (for those that loue much, meditate oft) where nying her with a courtly falute, he thus found her affection: Faire Princesse, if either my vnfained loue haue any force, or your vertuous nature true compassion, I hope both my forrowes shal be pittied, and my discontents succored. Why what aggreeueth my deere Lord faid Margarita? (and heartily she sighed in saying so) is either our court vnpleasant, our entertainement vnworthie, our ladies vnapt to worke your delights? beleeue me good prince, if Mosco cannot suffice to please you, Europe and the worlde shall be fought to satisfie you. Kinde words good madam, faid Arsadachus, act and silence must content me, which if you will vnder the faith of a noble and famous princesse pro-E 3 mife

mise me. I shall be beades man, to pray for your happinesse, and rest yours vnsained in all service and lovaltie. Margarita having gotten such an oportunitie to please him both vowed and revowed all fecrecie, fwearing although it were with the hafard of hir life to do whatfoeuer him best liked, and conceale whatfo it please him to discouer, so great is the simplicitie of women, who are foone led where they most like. Arsadachus finding the iron hot, thought good to strike; the fruit ripe, began to gather, the floure springing, ceased not to water: and thus began to worke her. True it is madam, that where loue hath supremacie, all other affections attend on it, so that neither the eie beholdeth, neither the fent smelleth, nor the eare heareth, neither the tongue speaketh any thing, but is to the honour of the best beloued: this finde I true in my felfe, who fince I furrendred you the fort of my fancie, finde my delights metamorphofed into yours, ye fo much am I tied vnto you, as that danger which either attempteth or toucheth you, or any of yours, wholly attainteth me. The proofe wherof you may perceive in this, that having heard through my intire acquaintance with Thebion, a certaine resolued determination in him, to make your father away, by reason of his familiar accesse to his maiestie euerie morning, I could not choose but discouer his drift vnto you sweete Princesse, whose dangers must needely second your fathers subuersion. bion faid Margarita, alas my lord what reason should moue him hereunto, fince no one is more fauoured by my father then he ? can fauour possibly be requited with such falshood? Doubt you it faid Arfadachus? why madam where is greater treason, then there where is least mistrust? vnder the cleare Christall lurketh the mortall worme, under the greene leafe the greedie ferpent, and in fairest bosomes are falcest hearts. Thinke not that liberallitie hath any power in depraued minds, for whereas the thoughts hant after emperie, hemd are each supposes, faith dieth, truth is exiled nulla fides regni, if you have read histories, you shall finde that they soonest haue supplanted their Princes, who have bin least suspected, as may appeare by Giges, and other: cast therefore hence (my deare ladie) all thought of excuse, and bethinke you of preuention

tion: for it is greater wisedome, to see and preuent, then to heare and neglect. Thebion hath conspired and doth conspire. resoluting with himselfe to vsurp the empire, murther Protomachus, banish you; all which I have learned of him, dissembling my affections towards you, and foothing him in his corruptions; yea fo farre haue I brought him, and fo neere haue I wrought it, that I can assure you to morrow morning is the last of your fathers life, vnlesse you preuent it. Alas my lord (faid Margarita weeping) how may this be? Thus my fweete loue and thus it is concluded (quoth Arfadachus) you know he hath euerie morning of late private accesse vnto your fathers chamber, where being alone with him and the vnfufpected emperour in his bed, he hath resolued with his dagger to stabbe him to the heart; which secret, since the gods have opened vnto me, I think good to discouer vnto thee (my deere heart) the meanes to preuent (which shall the more easily be performed if thus you worke it) no fooner let the day appeare, but in the morning betimes enter you your fathers chamber, where after you have faluted him, you may feeme to vtter this, that in a dreame this night you were mightily troubled about his Maiestie, and so troubled, that you thought Thebion entring his chamber with a hidden poiniard stabbed him to the heart. But what needes these circumlocutions or delaies quoth Margarita if the treason be so manifest & My lord, if it please you I will discouer it presently and plainely. The gods forbid (faid Arfadachus) that my desires should be so hindered, for (my noble princesse) the delay I seeke, and the order I prescribe you, is rather to ground your fathers affection towards me, and get the credite of this feruice then otherwise; yea the loue I beare thee sweete Ladie; (with that hee fighed and fealed it with a kiffe) for having by this meanes wonne fauour, both our fortunes shall be bettered, our marriage hasted, and our fames magnified.

Margarita (poore princesse) supposing all that golde that glistered, yeelded easie consent; whereupon after many amorous promises, the yong prince tooke his leaue, willing her to be carefull in the morning, and to leaue the rest of the affaires to his faithfulnesse, and thus they parted.

But

But marke the nature of malice (which as the poet describeth is sleepelesse, restlesse, and insatiate) for Arsadachus being departed from Margarita, and earnestly bent on his reuenge, fought out Thasilides the page of Thebion, whom he fo cunningly wrought with othes, gifts, and gold, that he made him both promise and practise the meanes to put a certaine scedule into the pocket of his masters gowne which he vsually ware, the which he himselfe had wrote, and wherein he behaued him felfe with fuch art, as that he had not only counterfeted Thebions hand, but also the names of al such as either he thought his fauorites, or else likely to thwart his proceedings in court (among which hee forgote not Ctesides a graue counseller of the emperors, who the day before was very earnest with Protomacus to marry his daughter, shewing him euident reasons of Arladachus counterfeiting. All these things falling out according to his own deuise and fantasie, he sought out Thebion that night, whom he vsed with the greatest familiaritie that might be: and to infinuate the more into his fauour, hee bestowed on him a poiniard, whose pummel was a bright carbuncle, the haft vnicorns horne, a lewell which Thebion had long time greatly defired, praying him of all loues to weare it for his fake; and fince he was in fuch estimation to continue him in the good grace of the Emperour. Thebion made proud to be intreated and presented by so high a prince, promifed both to weare his gift, and to winne him fauour. Wherevpon fince the night was farre spent Arsadachus repaired to his lodging. Thebion to his rest. But vaine is the hope that dependeth on the next day, and those worldly honours that doe wait on this life; for the one is preuented oftentimes by iniurious fortune, the other altered by our ouerweening mistrusting words, actions, and defires, and shall manifestly appeare in the sequell of this historie. For no sooner gan bright day to chase away blacke darkenesse, and the stooping stares doe homage to the rifing funne, but Margarita arose, apparelling herselse freshly like Maie, in a gowne of greene sendall, embrodered with all kind of floures in their native colours, and remembring her felfe of the affaire she had in hand; she vnder the conduct of love (who is both a cunning dissembler and nice flatterer)

flatterer) hasted to her fathers chamber, and humbly admitted to the presence of the emperour by the groomes that attended him, (with a trembling hand, and a bashfull countenaunce: foreading the mute oratorie of her teares, vppon her blushing cheekes) she awoke him. Protomachus amased to see his daughters fodaine accesse, and sad countenance, began thus: How now my deere Margarita, what, hath loue awaked you this morning, threatning you with fome apparant forrow to make your after-good in deede more fauourie? why hangeth your countenance? why tremble your limmes? what moueth this your amasednes? sweete maiden tell thy father. Ah my Lord (faid Margarita) it is loue indeede that disturbes mee, but not that love that is painted with feathers, wanton looks, that loue that whispereth affections in ladies eares, and whetteth womens wittes, making the eie traitor to the heart. and the heart betrothed to the eie; but that loue which was ingendred by nature, ordained by the heavens, attired by reverence and duetie, and tired with nothing but death, that loue (and fo speaking she wept) hath awaked me, to sorewarne you. Protomachus somewhat vrged by these teares, rowzed himfelse on his pillow, and began more intentiuely to listen, asking her what had hapned ? Ah deare father, faid she, this night that is past I was greatly troubled with a grieuous dreame: me thought I saw Thebion, a man in high authoritie in your court, attended by many infolent rebels, who violently brake open your maiesties privie chamber, murthered you in your bed, and disposses me of my heritage, me thought even then you cried vnto me; ah Margarita help me! and I with outcries calling for rescouse. Arsadachus came in hastily, who with his fword bereft Thebion of life, and me of feare: And fo you waked and found all false (quoth the emperour) Tut, doate not on dreames, they are but fancies: and fince I fee (fweete daughter) that you are fo troubled by night, I will fhortly find out a yong prince to watch you, who shall drive away these night-sprights by his prowesse. Thus spake Protomachus smiling, yet smothered he suspect in his heart: for fuch as have much, fuspect much.

No fooner were these discourses finished, but Arfadachus F knowing

knowing how to take his time, hastily approched the Emperors chamber, where intimating some occasion of high import. he required to speake with Protomachus, and was presently let in. The Emperour conceiuing new fuspitions voon this fecond affault, beganne to mifdeeme: and feeing Arfadachus with gastly lookes entring the chamber, was ready to speake vnto him when as the yong Cuscan preuented him, saying: The gods be bleffed (noble Emperor) that have by their forefight rid me of feare, and reft you of danger; for fore haue I feared lest your maiestie should have perished before you had beene aduertifed: Alas, why in fuch dangers are you vnattended ypon, when the foe is at the doore? why is not the guard in a readinesse? Ah royall Moscouite rowze thee and arise, and honour the fequele of the greatest treason that euer was contriued. Why what tidings bringeth Arsadachus said Protomachus? Thus mighty prince (faid he) yesternight very late when I entred Thebions chamber vnawares, I found his page (his master being absent) laying certaine waste papers out of his pocket vpon his table, perusing which, (as I was accustomed) by reason of the neere familiarity betweene vs. I found one among the rest where (alas that subjects should be so seditious) there was a conspiracy signed by Thebion, Ctefides, and others (whose names I remember not) to make your mightinesse away, and Thebion to enjoy the crowne: the maner to execute their stratageme, was when you least suspected, this morning; at which time Thebion by reason of his neere familiaritie and accesse to you, should enter your chamber and murther you. This paper when I had ouer-read, I laide aside, making semblance of no suspition, resoluing this morning early to fignific the whole vnto your maiestie, whose life is my libertie, whose happines is my honour, whose death were my vtter ruine and detriment. Thebion a traitor quoth Protomachus; are my fauours then so smally regarded s is my curtesie rewarded with such cursednesses Well Arsadachus (said he) happy art thou in bewraying it, and vnfortunate he and his confederates in attempting it, for they all shal die.

This faide, he presently attired himselfe, laying certaine of his trustiest gentlemen in guard behinde the tapistrie of his privile

priuy closet, expecting the houre of a most cruell reuenge: when as fodainely Thebion knocked at the doore, and was presently admitted, who had scarcely said. God saue the emperour, but even in the bending of his knees, hee was thrust through by Arfadachus, and the other of the guard hearing the broile, came and mangled him in peeces, casting the residue to the Emperours lions according as hee had appointed. Protomachus grudging at the sodaine death of Thebion, began to chide Arfadachus for his haste, saying, that it was inconvenient for a subject to be punished before hee were convic-Convicted (faid Arfadachus? why doth your grace fufpect his guiltinesse? Beholde saide hee (drawing out the poinvard which Thebion had at his back) the instrument that should have slaine you, see (saide hee) taking the schedule out of his pocket the confederacie to betray you; and should such a wretch live then to iustifie? No (mightie Emperour) my foule abhorres it; the care I have of you will not fuffer it: the loue I beare Margarita will not indure it. The Emperour ouer-reading the writing, and feeing the poinyard, gaue credible beleefe, and with teares of ioy imbracing Arladachus he faid thus: Ah my fonne, the gods haue bleffed vs in fending vs fuch a friend, who hath faued mee from imminent danger, and will make me fortunate by marriage, hold take thee (faid he) my Margarita, and with her, enjoy my empire; and more, take thou my loue, which is fo rooted in me towards thee, that death may not vntwine it. Arfadachus thanked the Emperour for this fauour, and recomforted Margarita with sweete words, being almost dead to see the stratageme passed. Meane while the Emperour gaue present direction to hang all the other conspirators, and put them to other tortures, who prefently without knowing why, or licence to answere, were tyrannoully executed; fo great is the tyranny of princes which are subject to light beliefe, and led by subtil suggestions.

The rumour of this accident spread through the Court, moued sundry inaginations in mens minds, some praised Ar-fadachus, some suspected the practise, all feared; for whereas instice sleepeth being ouerborne with tyranny, the most secure have cause to feare; among the rest Arsinous wept bitterly,

knowing in himselfe the vertue of *Ctefides*, and remembring him of the murther of his deere *Philenia*, hee could not cease but welnie bedlam to crie out on the heauens, whose tragedie we must now prosecute, and leaue *Arfadachus* and his *Margarita* to their mery conceits and discourses.

Protomachus after that this late treason had beene discouered, beganne to be more warie, to keepe greater guard, and to vie Arfinous and the rest of the nobilitie with lesse familiaritie, who good old man, hauing before time beene shrewdly hurt, tooke this vnkindenesse to the heart (for where greatest loue is, there vnkindenesse is most grieuous) for that cause almost desperate he sought out the emperour, and finding opportunitie, he humbling him on his knees beganne thus: As Traiane (dread Monarch) was commended in Rome for hearing poore mens complaints, so art thou condemned in Mosco for shutting thy gates against all kind of sutors. so as (nowadayes) thou hearest by others eares, workest by others hands, and speakest by others mouthes, where-through iuflice is made a nose of waxe warmed, and wrought according to all mens pleasures, and the poore are left to complaine: the which the gods (if thou repent not) wil shortly punish in thee. Beleeue me (good Emperour) fuch as shut their gates against their subjects, cause them not to open their hearts willingly to obey them; and they that norish feare in their bosoms without cause, make themselues guilty of some crime by their suspect. Wherefore fliest thou the sight of those that love thee? shutting thy eares lest thou heare those complaints that haue already deaffed the heauens for equitie. O prince, looke abroad, it behooueth thee; doe iustice, for it becommeth thee, and heare olde Arknous a haplesse father; father doe I say. being thus robbed of my children? nay a desolate caitife, and doe me right. That justice becommeth thee, marke these reafons: Homer desirous to exalt it, could not say more, but to call kings the children of the God Iupiter, and not for the naturalitie they have, but for the office of iustice which they minister. Plato saieth, that the chiefest gift that the gods haue bestowed on man is iustice; that therefore thou may seeme rightly descended of the gods, vouchsafe me audience, and to the

the end thou may boast thy selse to enjoy the least gift of the gods, fuccour me. Thou knowest my Philenia is slaine, but by whose hands thou knowest not; thou hearest Minecius is murthered, but by whom thou enquirest not, thou hast rubbed the gall, but not recured the wounde, thou hast tempered the medicine, but hast not ministred it: yea, thou hast refreshed the memorie of my griefes very often, but remedied them neuer. Three moneths are past, since thou hast made inquirie of my daughters death, and she that I nourished up twentie yeares and better, is forgotten of all, but her olde father, lamented of none, but Arhnous: and can be revenged by none but Protomachus. O Emperour I heare their discontented griefe crying out in mine eares, and appealing to thee by my tongue for inftice, me thinkes bloudlesse Minecius standeth by thy throne vpbraiding thee of his feruices, and conuicting thee of Philenia crieth iustice Protomachus, iustice, ingratitude. not against Brasidas, who was but agent, but against Arsadachus the principall, that wretched Arfadachus, who in her life time affaied to moue her to luft, and wrought her death, in that she would not consent to his lust, against Arsadachus the viper nourished in your bosome, to poisou your owne progenie, the locust dallied in Margaritaes lap, to deprive her of Ah, banish such a bewitched race of the Cuscans, I meane not out of your kingdome, but out of life; for he deferueth not to beholde the heavens, that conspireth against the gods, root out that bloodthirsty yongman, root out that murtherer, roote out that monster, from the face of nature, that the poore deceased ghostes may be appeased, and their poore father pacified. Shew thy felfe a prince now Protomachus: the furgeon is knowen, not in curing a greene wound, but in . healing a grieuous fiftula; the warriour is knowne, not by conquering alittle village, but a great monarchie; and a prince is perceived in preventing a capitall pestilence, not a private preiudice. That I accuse not Arsadachus wrongfully, behold my witnesses: which saide, he brought out Phileniaes page, who confidently and constantly auowed all he had told his master in the presence of the emperour: wherefore (noble monarch) have compassion of me, and by punishing this tra-F 3 gicke

gicke tyranny make way to thine owne eternitie.

Protomachus hearing this accusation was forely moued. now thinking all trueth which Arfinous had faid by reason of that vertue he had approved in him in times past, now deeming it false, in that Arsadachus (as he supposed) had lately and so luckily preserved him from death. For which cause, calling the yong prince vnto him, he vrged him with the murther before the old man, and the yoong ladde his accuser, who shooke off al their objections with such constancie, that it was to be wondered: what faith he Protomachus, am I, who have lately manifested my zeale in sauing your life made subject to the detraction of an old doting imagination with his pratling minister, I hope your Maiestie (saith he) measureth not my credit so barely, nor wil overslip this injurie so slightly, since you know, that when the murder was done I was in my bed. when the tragedie was published, I was the first that prosecuted the reuenge; and more, the friendship twixt Minecius and me should acquit me of this suspition. But it may be, that this is fome fet match of Thebions confederates that feeke my death, which if it shall be heere countenaunced, I will returne to Cusco, where I dare assure my selfe against This faid Arfadachus angerly departed: al fuch fubtilties. for which cause, Protomachus searing his speedy slight, sent Margarita to pacifie him; and causing the tongue of the guiltlesse lad to be cut out, and his eies to be prickt out with needles, both which were guiltie (as he faid) the one of pretended seeing, the other of lewd vttering. He banished the olde Duke of Volgradia, who for all his faithfull feruices, had this lamentable recompence, and removed himself, his court, and daughter to Mosco, where wee will leave him a while.

Arfinous thus banished from the Court; after he had surnished himselse of necessaries convenient for his iourney, trauelled many a weary walke towards the desarts of Ruscia, crying out and exclaiming on the heavens for iustice; his hoarie lockes and bushy beard he carelesty suffered to grow (like to those Moscoes who are in disgrace with their emperors) seeming rather a savage man than a civile magistrate (as in time past he had beene.) Long had hee not travelled among many

many barren rockes and defolate mountaines, but at last hee arrived in a follitarie Grove encompassed with huge hilles, from the toppes whereof, through the continual frosts that fell, a huge riuer descended, which circling about a rocke of white marble, made it (as it were) an Island, but that to the northward there was a pretie passage of twelue foote broade, deckt with ranks of trees, which gaue a folitary accesse to the melancholie mansion; mansion I call it, for in the huge rocke was there cut out a square and curious chamber, with fine loopes to yeeld light, hewen thereout (as might be supposed) by some discontented wood-god wedded to wretchednesse. Here Arknows feated himselfe, resoluing to spend the residue of his dayes in studies, praying to the gods continually for reuenge, and to the end (if happily any shoulde passe that way) that his deepe forrow might be discouered, he with a punchion of steele in a table of white Alablaster engraued this ouer the entrance of his caue.

Domus doloris.

Who feekes the caue where horride care doth dwell,
That feedes on fighes, and drinkes of bitter teares:
Who feekes in life to finde a liuing hell,
Where he that liues, all liuing ioy forbeares:
Who feeks that griefe, that griefe it felfe fcarce knowes it,
Here let him reft, this caue shall soone disclose it.

As is the mite vnto the fandie feas,
As is the drop vnto the Ocean streames,
As to the orbe of heauen a fillie peafe.
As is the lampe to burning Ticius beames:
Euen such is thought that vainely doth indeuer,
To thinke the care lives here, or count it ever.

Here forrow, plague, dispaire, and fierce suspect,
Here rage, here ielousie, here cursed spight,
Here murther, famine, treason and neglect
Haue lest their stings to plague a wofull wight:

That

That lives within this tombe of discontent Yet loathes that life that nature hath him lent.

In this folitarie and vncouth receptacle, Arfinous liued, turning of his steede, to shift for foode amid the forest, and assending euerie day to the height of the rocke, hee shed manie salte teares before the Image of Minecius and Philenia, whose pictures he had brought with him from his castell, and erected there: and after his deuotions to the gods for reuenge, and to the ghosts to manifest his grief, he accustomed himself to walke in that desolate coppesse of wood, where sighing, he recounted the vnkindnes of his prince, the wretchednes of his thoughts and life, melting away in such melancholie, as the trees were amased to beholde it, and the rockes wept their springs to heare it, as the Poet saith, on a desolate and leaue-lesse oake he wrote this:

Thine age and wastfull tempests thee, Mine age and wretched forrowes me defaced.

Thy fap by course of time is blent,

My sence by care and age is spent

and chased.

Thy leaves are fallen away to dust,
My yeares are thralld by time vniust.
Thy boughes the windes have borne away,
My babes fierce murther did decay.
Thy rootes are firmed in the ground,
My rootes are rent, my comforts drownd,
showers cherish.

Thy barren bosome in the field,

I perish.

Since nothing may me comfort yeelde.

Storms, showers, age, weare, waste, daunt, & make thee dry Teares, cares, age, ice, waste, wring, and yet liue I.

In these melancholies leave we the desolate duke of Volgradia

gradia, till occasion be ministred to remember him, and return we to Margarita and her louer. Arfadachus resiant nowe in Mosco, whom Protomachus by reason of the forepassed tragedies, thought to refresh with some pleasant triumphs: for which cause he proclaimed a just throughout all the empire, affembling al the Dukes, Lords, and gouernours of his prouinces, to dignifie the open court he meant to keepe. Thither also repaired all the faire ladies of Moscouia; among the rest Margarita as one of most reckoning, made not the least expence, for whatfoeuer, either to dignifie hir person, or to set out her beautie, or to prefent her beloued, could either be bought from *India*, traffiked in *Europe* or marchanded in *Afia*, was fought out, and especially against the day of the tilt, and turny, at which time, like a fecond Diana, having her goldilocks tied vp with loofe chaines of gold, and Diamondes, her bodie apparreled in cloth of filuer, (ouer which she had cast a vaile of blacke and golden tinfell, through which her beautie appeared as doth the bright Phæbus in a summers morning: leaving our Hemisphere our faire Hecate, chasing away balefull darkenesse with her bright beames) shee was mounted on a high arch of triumph couered with cloth of golde: neare vnto her sate her olde father in his soueraigne maiestie; about her a hundreth damfelles in white cloth of tiffue, ouer-cast with a vaile of purple and greene filke loofly wouen, carrying gold and filuer cenfors in their hands, from whence iffued most pleasant odours, such as in the pride of the yeare breath along the coast of Arabia Fælix or drops from the balmie trees of the East.

Thus feated, the Challengers with their feuerall deuises entred the tilt-yard, each striuing to exceede other in expence and excellence; whose trumpets cleered the aire with their melodie. After these the Desendants entred; among whom Arsadachus was chiefe, whose pomp in that, exceeded al others I haue seene, and the other are ordinarily matched in our Courts of christendome, I will set downe vnto you. First, before the triumph entred the tilt-yard, there was a whole volie of a hundred cannons shot off; the noise whereof somewhat appeased, a hundred knights hauing their horse, armes, cress, G

fethers, and each part of them covered with greene cloth of golde, with lances of siluer, trotted about the yard, making their steedes keepe footing, according to the melodious found of an orbe, which by cunning of man, and wonderfull art was brought into the presence of the prince, which whilst it continually turned, prefented all the shapes of the twelve signes. dauncing as it were to the harmonie, which the inclosed musicke presented them. After these marched a hundred pages apparelled in white cloth of filuer with crownets of filuer on their heads, leading each of them in their right hands, a braue courfer trapped in a caparifon purple and gold; in their left, a scutchion with the image of the princesse in the same. After these Arsadachus in his triumphant chariot drawen by source white vnicornes entred the tilt-yard, vnder his feate the image of fortune, which he seemed to spurne, with this posse, Quid hæc? on his right hand enuy, whom he frowned on by hir this posie, Nec hæc; on his left hand the portraiture of Cupid, by whome was written this posie, Si kic; ouer his head the picture of Margarita with this mot. Sola hæc. These armes were of beaten golde far more curious then those that Thetis gaue hir Achilles before Troy, or Meriones bestowed on Vlysses when he assaulted Rhesus, being full of flames and half moones of faphires, chrisolites, and diamonds. In his helme he bare his mistresse fauour, which was a sleeue of salamanders skinne richly perfumed, and set with rubies. fort he presented him before the Emperour and his daughter, who was not alittle tickled with delight to behold the excellencie of his triumph. The trumpets were founded, and the Iudges feated, Arfadachus mounted himselse on a second Bucephalus, and taking a strong lance overbore Stilconos the earle of Garauia, breaking his arme in the fall; in the fecond encounter he ouerthrew Afaphus of Tamiræ horse and man, neither ceased hee till 20, of the brauest men at armes were vnhorfed by his hardinesse. All this while with blushes and fweete smiles Margarita fauored euery incountery, seeming with the egernesse of eie to breake euery push of the lance that leuelled at Arfadachus. His races being at end, Plicotus of Macarah entred the lists, who behaued himselfe like a braue prince.

prince, conquering as much with the fword, as the other with the lance: in this fort, this day, the next, and that which followed were ouerpast, wherein *Arfadach*. made euident proofes of great hope: so that *Protomachus* at the last cried out to his other princes; See ye Moscouites the hope of the empire, whose endings if they prooue answerable to his beginnings, Europe may perhappes wonder, but neuer equall.

The third day being ended, and the honours bestowed on them that best deserved them: the emperour in the chiefest of the festivall caused the tables to be removed, and the musicke to be called for; thinking by this meanes to give love more fuell, in hope it should burne more brighter: whereuppon the princes betooke them to daunce; and Arfadachus as chiefe, led Margarita the measures. And after the first pawse began thus with her; Princesse said he, by what means might loue be discouered if speech were not? By the eies (my lord said she) which are the keys of defire, which both open the way for loue to enter, and locke him vp when he is let in. Howe hap then (faid he) that Cupid among the poets is fained blinde? In that (my lord quoth she) he was maskt to poets memorie; and you know that falcons against they flie, are hooded, to make them more fierce and clearer fighted, and fo perhaps was love, which was blindfold at first (in the opinion of Poets) who neuer could fee him rightly vntill they felt his eie in their hearts. Why sticketh he his eie in their hearts? I had thought (madam) it had beene his arrow faid Arfadachus. Why his eies are his arrowes, quoth the princesse, (or I mistake his shooting;) for the last time he levelled at mee he hit me with a looke. I beshrew him (saide the Prince) and then founded the next measure, when Arladachus continued his discourse in this manner: Madam, if loue wound by the eie, how healeth he? By the eie (my lord faid she) having the propertie of Achilles fword to quell and recure. Then gracious lady quoth the prince, fince loue hath wounded mee by your lookes, let them recouer mee, otherwise shall I blame both loues crueltie, and your iudgement. Margarita replied thus: Great prince, if mine eies haue procured your offence, I will plucke them out for their follie; and if love have shot them for his G 2

his shafts I beshrew him, for the last time they lookt on you, they left my heart in you. In me mistris quoth Arsadachus? Yea in you my lord quoth Margarita. Can you then live heartlesse (said the prince s) Yea since hopelesse replied shee. This faide, the musicke cut off their merry talke; and the fodaine disease of the Emperour brake vp the pastimes. Whervpon every prince and peere, lord and knight, taking leave of their mistresses, betooke them to their rest. Onely Margarita, in whose bosome loue sate enthroned, in whose heart asfections kept their watch, being laide in her bed, fared like Orlando sleeping in that bed his Angelica had lien with Medor, each feather was a fur bush; now turned she, now tosfed she, now groueling on her face, now bolt vpright, hammering ten thousand fancies in her head; at last, breaking out into a bitter figh she beganne thus: Alas vnkind loue, that seasonest thy delights with delaies. Why giuest thou not poore ladies as great patience to endure, as penance in their durance? why are not thy affections like the figges of *India*, which are both grafted and greene of themselues, and no sooner sprung to a blossome, but spread in the bud? Why givest thou Time fwift wings to beginne thee, and fo long and flowe ere hee feaze thee? I befeech thee love, oh how she sighed when shee befought him! proine thou the wings of Time, left he punish me, for thy delay is fo great that my disease is vnsufferable: alas poore wretch that I am why prate, I to loue? or prav I for reliefe, being affured that the beginning of loues knowledge is the ending of humane reason; loue is a passion that may not be expressed, conceived beyond conceit, and extinguished beside custome; stay thy minde therefore soolish Margarita, for it beganne first in thee beyond expectation, and must end in thee beyond hope: for, as there are no reasons but nature to prooue why the swanne hateth the sparrow, the eagle the Trochilus, the affe the bee, and the serpent the hogge; so likewise in loue there can no cause but nature be alleadged either of his fodaine flourish or vehement fall, his speedie waxing and flow waining: Temper thy selfe therefore, though loue tempt thee, and waite thine oportunitie: for the wanton if you fawne on him, will flie you; and fetting light by him, will

will leape vppon you. Fond that I am, why talke I thus idlely, feeming with the prating fouldiour to discourse of the fortresse I haue neuer conquered, and of the fancies I shall neuer compasses. Why doth not Arsadachus smile on mees as who knoweth not that the aspis tickleth when she pricketh; and poissons that are delightfull in the swallow, are deadly in the stomachs why hath he not courted me these sine moneths so fond that I am, the more neare am I to my fall; for as the philosopher saith, men are like to the poisson of scorpions, for as the sting of the one killeth in three dayes, so the pride and crueltie of the other quelleth a kinde heart in lesse than a moment. Woe is me, I had rather neede Philoxenus to cure me of loue by his laies, then Anippus to continue loue in me: better were it for me to heare Tripander play then Arsadachus preach.

In these thoughts and this speech loue sealed vp her eies till on the morrow; but what she dreamed I leave that to you Ladies to decide, who having dallied with love, have likewife beene acquainted with his dreames. On the morrow, the day being farre spent, and the court replenished with attendants. Margarita arose, and scarcely was shee attired, but that a messenger came vnto her in the behalfe of the earle Asaphus. befeeching her presence to grace his feast that day, for that he had entertained and inuited Arfadachus and the best princes and ladies in Court, by the Emperours confent, to make a merry festivall, whereunto Margarita quickly condescended and thought euery houre two till noonetide; at which time roially attended, she repaired to Asaphus house, where were affembled, of princes, Arsadachus, Plicotus, and Stilconos: of ladies, beside her selfe, Calandra, Ephania, and Gerenia: all these Asaphus entertained heartily, placing them according to their degrees, and feasted them with as great pompe and pleafure as he could imagine.

But when he perceived their appetites quelled with delights, their eares cloyed with musicke, and their eies filled with beholding, he being a Prince of high spirit, began thus: Princes and Ladies, I have invited you to my house, not to entertaine you with the pompe of *Persua*, or the seast of *Heli*-

G 3 ogabalus

ogabalus, but to dine you according to the direction of the phifitions, which is to let you rife with an appetite, which both whetteth your memories and helpeth your stomackes; and for that the after banket may as well please your humors, as the former appealed your hunger, I must beseeke you to rise from this place, and repaire vnto another, where because the weather is hot, and the time vnfit for exercise, we will spende the time in pleasant discourse, feeding our fancies with pleasant talke, as we have feasted our fast with curious cates. To this motion all the affembly eafily confented, in that for the most part, they had bin buzzing in their eares, & baiting their harts, whereupon he brought them into a faire arbor, couered with Roses, and honifuckles, paued with Camamile, pinkes, and violets, garded with two pretie christall fountaines on euerie side, which made the place more coole, & the soyle more fruitfull. They all being entred this arbor, Afaphus being both learned & pleafant witted, began thus. My ghests said he (for name of Princes I have fent them lately vnto pallaces) now let each of you bethinke him of mirth not of maiestie, I will haue no stoicall humor in this arbour, but all shall be either louers, or loues wel-willers, and for that, each of vs may bee more apt to talk of *Venus*; we wil tafte of her frend *Bacchus*; for a draught of good wine, (if Lamprias in Plutarch, may be beleeved) whettes the conceits, and he when he had drunke most, debated best: Aschilus therefore ere he had dipped his penne in the inke to write tragedies, diued into the bottome of a wine pot to find termes; for as, where the wolfe hath bitten most foundest, the flesh is most sweetest, so wheras wine hath warmed most hotely, the tongue is armed most eloquently, I therefore carowle to you my familiars, and as I give you licour to warme, so will I crowne you with joy and rofes to alay: then have at love who lift, for me thinks I am alreadie prepared for him: This faid he drunke vnto them, and all the rest gaue him the pledge, and being crowned after the manner of the philosophicall banquets, they fate downe. And Arsadachus spake thus: Asaphus I have heard that the motion is vaine, vnlesse the action follow, and delights that are talked of before fuch as like them, except they grow in force.

force, breede more discontent in their want, then pleasure in their report: as therefore you have hanged out the Iuie bush, fo bring forth the wine, as you have prefixt the garland, fo begin the race, as you intimated delight, so bring it to entrance. Alaphus smiling replied thus: Do then all these Ladies and braue louers give me the honour and direction to govern these sports? They do, said Margarita: Then sit aside quoth he and give place to your commander; whereupon all the affembly laughed, and Afaphus smilingly sate downe in the highest roome, placing the Ladies opposite against theie louers, and himselfe seated in his soueraintie, began thus: Since in bankets the place is not to be given for the maiestie, but the mirth, be not displeased though I preferre my selfe (my subiects,) fince I know this, that I have crothets in my head, when I have tasted the cup, and no man is more apt to talke then I when I have traffiked with good wine, and were it not fo, you had no cause to waxe wroth with my presumption, for as the mason preferreth not the attique stones in his building for nobilitie, neither the painter his precious colours in limning, for their liuelines, neither the shipwright his Cretan cedar in framing for the sweetenesse: so in festivalles the ghests are not to be placed, according to the degrees, but their dispofitions, for their liuelynesse, not their liuelyhoods, for where pleasures are sought for, the person is smally regarded, which confidered, I am justified. But to our purpose, since loue is the affection that leadeth vs. at him we will leuill our fancies, canualing this question amongst vs. whether hee so best worketh, by the eie, the touch, or the eare, for of the fiue fences I thinke these three are most forcible. Nowe therefore wee will and command you, our masculine subjects, said Asaphus, to beginne to our feminine Philosophers, and since you Arsadachus are of greatest hope, incipe. After they had all laughed heartily at the maiesticall vtterance of Asaphus, and his imperious manner, the yong Cuscan saide thus: The Thebians in time past, who confined vpon Pontus, begat such children, who when they beheld their parents killed them by their lookes, as it fared with them, fo falleth it out with me, who bethinking my felfe of those thoughtes, which I have conceived

in

in respect of love, am confounded in thinking of them, such power hath fancie, where it hath hold-fast. I must therefore as they quelled the one, kill the other, or I shall die by thoughts as they did by lookes: but fince to die for loue is no death but delight, I will adventure to thinke, talke, and difcourse of him, and rather perish my selfe, then suffer these pastimes to be vnperformed. Our question is of loue faire ladies, whereat you blush when I speake, and I bowe when I thinke, for he giveth me words to discourse, and courage to decide; for as Plato faith, loue is audacious in all things, and forward in attempting any thing: hee yeeldeth speech to the filent, and courage to the bashfull, hee giveth industrie to the negligent, and forwardnes to the fluggard, making a courtier of a clowne; and lighting on a currish Minippus, hee softeneth him as iron in the fire, and maketh him a courtly Ariflippus vnder his safeconduct; therefore I will talke of him, and with your patience I will fatisfie you, that love hath soonest entrance by the eie, and greatest sustenance by the sight; for fight whereas it is stirred up by many motions, with that spirit which it darteth out from it self, doth likewise disperse a certaine miraculous fierie force, by which meane we both doe and fuffer many things; and as among all the fenses, the eie extendeth his power furthest, so is his working most forcible; for as the clay petrot draweth fire, so the lookes do gather affection. And that the forcible working of the eie may be prooued to exceed all other the fenses, what reason can be greater. fince according to every affection of the heart or distemperature of the minde, the radiations of the eie are correspondent; if the heart be enuious, the lookes dart out beames of fierce enuie, as may be considered by that of *Entelidas* in *Plutarch*:

Quondam pulcher erat crinibus Entelidas, Sed sese ipse videns placidis in sluminis vndis: Liuore infamis perdidit inuidiæ, Facinus attraxit morbum, formamque perdidit.

For it is reported that this *Entelidas* taking a delight in his owne lively beauty, and beholding the fame in a fpring, grew

grew in enuy against the same; and by that meanes fell into a sickenesse, whereby he lost both health and beautie. Narcisfus, neither by taste, nor the ministerie of speech, nor the office of scent affected his owne forme, but his fight bereft him of his senses, and the eie drew fancie to the heart; for this cause the poets call Ladies eies Cupids coach, the beames his arrowes: placing all his triumph and power in them as the chiefest instrument of his seigniorie, and that the eie only befide the ministerie of other senses, procureth loue, you may perceive by these examples following. Xerxes, who despifing the sea, and scorning the land found out new meanes to nauigate, and armies to choake the earth, yet fell in loue with a tree; for having feene a plantane in Lydia of huge greatnesse, he staied vnder it a hote day, making him a shelter of his shadow, a louer of his loues; and afterwardes departing from the fame, he adorned it with collars of golde and iewelles, as if that that tree had beene his enamoured. ouer which he appointed a guardian to affift it, fearing left any should doe violence vnto the branches thereof. And what I pray you) moued this affection in Xerxes but the eie ? A noble yong man of Athens loued fo much the stature of good fortune erected neere vnto the Prytaneum, that he embraced it, and kissed it, and offered a great summe of money to the Senate to redeeme the same, and not attaining his suite, hee flew himfelfe; and what wrought this in this noble yong man but the eie? for this marble image had neither fent to delight the fent, speach to affect the eare, nor other meanes to moue affection; it was then the sole force of the eie which conducteth to the heart each impression, and fixeth each fancie in the fame: what resteth there then but to give the honor to the eie ? which as it is the best part in a woman, so hath it the most force in loue. Soft (saide Plicotus) claime not the triumph before you heare the triall; for if vertue and the whole praife thereof (as the philosophers fay) consisteth in act, let the touch haue the first place, and the eie the second; for lookes doe but kindle the flame, where the touch both maketh it burne, and when it lifteth, quencheth the furie. Such as beholde Anter are healed of the falling sickenesse (saieth Arsadachus) and

they that fleepe vnder Sinilan at fuch time as the plant swelleth and beareth his floure, are flaine. Quoth Plicotus, saffron floures procure fleepe; the Amethist staieth drunkennesse. by which reasons you ought to ascribe as much power to the fcent as to the fight. But heare me, you detracters from the touch: the hearb Alissus taken in the hand, drives fighes from the heart. Yea but (faid Arfadachus) the mad elephant beholding the raine groweth wilde. Yea but the wilde bull tied to the figge tree, and tasting thereof, is no more wrathful (said Plicotus) ascribe therefore to the touch farre more then the fight; heape all the argument that can be for the eies, it breedeth the fickenesse: but wee rather commend the hearbe that purgeth the disease, then the humour that feedeth it, the salue that healeth the wound, than the corrofiue that grieueth it. the floure that comforteth the braine, and not that which cloveth the same: the touch therefore in love should have the prerogatiue which both reareth it, and restraineth it; and that the touch hath greater power then the fight, what greater reason may be alleadged then this, that we only fee to defire, especially to touch? the furniture of all delight is the taste, and the purgatorie in loue, is to touch, and want power to execute the affection, as may appeare by this example. In the dayes of Apollonius Tianeus, who by euery man was held for the fountaine of wisedome, there was an eunuch found out in Babylon who had vnlawfully converfed with a paramour of the Kings; for which cause the king demaunded of Apollonius what punishment the eunuch ought to have for that his rash and bold enterprise: no other answered Apollonius saue that he liue to behold and touch without further attempt. With which answere the king being amazed, demaunded why he gaue this answer. To whome Apollonius replied, Doubt not you. O king, but that love shall make him feele exceeding paines and martirdomes; and like a simple flie, he shall play fo long with the flame vntill he fall to cinders. And for further proofe the Egyptians (as Ororius reporteth) when as they would represent loue do make a net: and the Phenitians defcribe him in a hand laide in fire, approuing them by the touch which of all senses suffereth most, and hath greatest power in the

Asaphus that was still all this while, sodainely the bodie. brake off the discourse, saying thus: What sense (I pray you) was that (ye philosophers) that perswaded Ariston of Ephe fus to lie with an affe, and to beget a daughter, which was afterwards called Onoselino? what sense had Tullius Stellus to be in loue with a mare, of whome he begat a faire daughter which was called Sponano? what made Cratis the Iloritane shepheard to loue a goate? Pasiphæ to fancie a bull? Stilconos hearing that question, replied thus: Truely a fenslesse desire, which having no power of love but instinct of life, ought neither to be mentioned by modest tongues, nor vttered in chafte hearing: that loue which is gathered by the eie, and grounded in the heart, which springeth on the vniformitie of affection, having in it felfe al the principles of musike (as Theophrastus saith) as griese, pleasure, and divine instruct that love which the Gracians call Ghiciprion. which is as much to fay as bitter sweete; of that we talke, and no other, which facred affection I have both tasted with the eie, and tried by the touch, & have found fo many effects in both. that as the sea ebbes and flowes by the motion of the moone: the Tropi of Egypt waxe and waine according to the flouds. and fall of Nilus, fo haue I by smiles, and louers pleasures, & repulses, found such a taste in loue, that did not the eare claim some greater preheminence. I should subscribe to you both: but as loue beginneth by the fight, and hath pleasure in the touch, so gathereth he his eternitie from hearing, by hearing Cupid a boy, is made Cupid a god, by hearing Cupid scarce fligd gathereth store of feathers; for euen as breath extinguisheth fire in the beginning, but when it is increased, both nourisheth and strengtheneth it, so love that is covered in embers by the aire, and scarce enabled and fashioned by the touch, is angrie with those that discouer him; but when he flies abroad, and braggeth in his wrings, he is fedde with fweete wordes and laughes, at pleasant languish if he faint, kinde wordes do releeue him, if he be ficke, perswasions purge him; if hee misdeeme, reasons recouer him; in briefe, by the eare loue fucketh, by the eare loue thriueth, and by the eare all his essence is fashioned: and for that cause Melpomene and Ter-H 2 pficore

psicore the Muses are governours of our hearing, whereas not any muse or godhead hath any affection to the eie or touch: for delight and gladnesse in love proceedeth from eloquent perswasion, which received by the eare, changeth, mooueth, altereth and gouerneth all the passions of the heart. Margarita blushing in that her turne was next, draue Stilconos out of his text in this fort: My lord (faide shee) if loue were gathered by the eare, olde men for their wife discourses shoulde winne more credite then yong men for their worthy comlines: or if by the touch, loue had his triall, the diuinitie of loue would be wronged by too much inhumanitie. It must be the eie then which can discern the rude colt from the trained steed. the true diamond from the counterfet glasse, the right colour from the rude, and the perfect beautie from the imperfect behauiour: had not the eie the prerogative, love shoulde bee a monster, no myracle: and were the touch only judge, the fost Ermine for daintinesse, the Seale for his softnesse, the Marterne for his smoothe sweetenesse, would exceede both Ladies best perfections, and the finest skinne of the choicest louer. If by the eare loue were discerned, the Syren by her sweet song should winne more fauour then Sibilla for hir science, and the flatterer should be held for the best sauourite: let the eie therfore have the prerogative, which is both curious to beholde. and emperious to conquer. By it the heart may discouer his affections as well as fine phrases, and more sweete hath oftentimes beene gathered by a smile then a touch: for by the one, we gather a hope of fucceeding pleafure, by the other, a iov in suspect for feare we be deceived, which beginneth in a minute and endeth in a moment. All cattes are grey in the darke (faid Calandra) and therefore (good madam) you doe well to preferre the eie. Yea but said Ephania, the eie had neede of a candle to light it, or else (perhaps) the fatte were in the fire. Well (said Gerenia) I will trust mine eare then: for where neither the eie seeth, nor the touch feeleth, certainely by darke let me heare the words, for they are the tell-troths. Ah Gerenia (said Stilconos) trust them not, for they that arefalse for the most part by day, wil (perhappes) faile you in the night. Leave your talke (quoth Asaphus) and shut mee all thefe

these three sences in one, and then tell me the felicitie, when the eie shall give earnest of the heart, the heart take comfort by the eare, the wordes we have heard, and the fights wee haue seene confirmed by touch, this is the loue I had rather haue in mine armes then heare it in this place discoursed by argument. Since therefore (my fubiects) you are at my obeifance, and vpon my directiou are to doe homage to loue, I giue you free licence to discourse, free libertie to looke, the fweetes whereof, after you have gathered, come to me, and after the priest hath hand-sasted you, come touch & spare not, you shall have my pattent to take your pleasure. It is a dangerous matter (said Arsadachus) to enter those lists where women will do what they lift. Wel (faide Margarita) diuels are not so blacke as they be painted (my Lorde) nor women fo wayward as they feeme. A good earnest peny (quoth A-(aphus) if you like the assurance. With that they brake vp the affembly, for it was supper time, and the prince intreated them to fit downe, where they merrily passed the time, laughing heartily at the pleasant and honest mirth wherein they had passed that afternoone.

The supper ended, each louer tooke his mistres apart, where they handled the matter in such sort, that Margarita which was before but easily fired, now at last grew altogether inflamed, for the night calling them thence, & the companie taking their leaue, she with a bitter sigh and earnest blush, tooke her leaue of Arsadachus thus: My Lord said she, if time lost bee hardly recoured, and fauours wonne are to be sollowed, haue a care of your estate, who may bragge of that fortune that no one in Mosco can equal: which saide, she in all her periode of sighes ending as abruptly as she had begun, and so departed. Arsadachus that knew the tree by the fruit, the cloth by the list, the apple by the tast, sained not to see what he most perceiued, and taking his leaue of Asaphus departed to his lodging where in a carelesse vaine, as if cloking and smothering with loue, he wrote these verses.

Iudge not my thoughts, ne measure my desires, By outward conduct of my searching eies,

H 3

For

For starres resemble slames, yet are no fires:
If vnder gold a secret poison lies,
If vnder softest flowers lie Serpents sell,
If from mans spine bone Vipers do arise,
So may sweete lookes conceale a secret hell,
Not loue im me, that neuer may suffice.
The heart that hath the rules of reason knowne,
But loue in me which no man can deuise.
A loue of that I want, and is mine owne.
Yet loue, and louers lawes do I despise.
How strange is this? judge you that louers be,
To loue, yet haue no loue conceald in me.

And other he wrote in this manner, which came to the hands of his mistris, who prettilie replied; both which I have vnderwritten.

I smile to see the toies,
Which I in silent see,
The hopes, the secret ioyes,
Expected are from me:
The vowes, the sighes, the teares, are lost in vaine,
By filly loue through forrow welnie slaine.

The colour goes and comes,

The face, now pale, now red,

Now feare the heart benomes,

And hope growes almost dead.

And I looke on and laugh, tho fad I feeme,

And faine to fawne altho my minde misdeeme.

I let the flie disport,
About the burning light,
And feede her with resort,
And baite: her with delight.
But When the slames hath seasd her winges (adew)
Away will I, and seeke for pleasures new.

Smile

Smile not, they are no toyes,
Which you in filent fee,
Nor hopes, nor fetret ioyes,
Which you beholde in mee:
But those my vowes, sighes, teares, are serious seales,
Whereby my heart his inward griese reueales.

My colour goes and comes,
My face is pale and red,
And feare my heart benomes,
And hope is almost dead:
And why? to see thee laugh at my desart
Sq faire a man, and yet so false a heart.

Well, let the flie disport,
And turne her in the light:
And as thou dost report,
Still baite her with dispite:
Yet be thou sure, when thou hast slaine the furst,
Thou slieft away (perhaps) to find the worst.

Thus passed the affaires in Mosco til such time as the emperour growing more and more in ficknes; by the confent of his nobles, hasted on the marriage. The rumor whereof being foread abroad, made every one rejoice; but among the rest, Margarita triumphed, who called into open affembly by the Emperour, was betrothed to Arladachus in the presence of the nobilitie, who by his lowring lookes at that time, shewed his discontents; yet will he, nill he, the day was appointed, the fixteenth of the Calends of March, next infuing: against which time there were high preparations in Court, and throughout all the provinces for pastimes. But since it is a most true axiome among the Philosophers, that whereas be many errors, there likewise must needs follow many offences: it must needly follow, that fince Arladachus was fo fraught with corrupt thought, hee should practise and performe no lesse vingratious corrupt and vngodly actions, for no fooner was hee departed from the presence of the Emperour, but he presently beganne

to imagine how to breake off his nuptialls, forcing in himfelfe a forgetfulnesse of Margaritaes vertues, her loue and good deferts, fo that it may euidently be perceived and approved that which Ammonius saith, that things concluded in necesfitie are diffolued by violence, and truely not without reason was love compared to the funne, for as the fun thrusteth forth his purer & warmer beams through darknes and the thickest cloude, so loue pierceth the most indurate heartes, and as the sunne is sometime inflamed, so likewise is vnstable loue quicklie kindled. Moreouer, as the constitution of that body which vseth no exercise endureth not the sunne, so likewise an illiterate and corrupt mind cannot entertaine love, for both of them after the same manner are disturbed from their estates. and attainted with ficknes, blaming not the force of loue, but their owne weakenesse. But this difference is betweene loue and the funne, for that the funne sheweth both faire and foule things to those that looke on vpon the earth: loue onelie taketh care of the beautie of faire things, and onely fixeth the eies voon such things, enforcing vs to let slip all other. By this may be gathered that Arladachus being vicious coulde not iustly be attainted with loue, but with some slight passion, fuch as affect the greatest tyrants in beholding the pittifull massacre of the innocent, as shal manifestly appeare by the sequele: for after long debating in his restlesse minde, somtime to flie the court, and by that meanes to escape the bondage which he supposed was in wedlocke; sometime to make the princes away by poison, ridding himselfe thereby of suspect, and Artologon of hope. Fortune is as well the patronesse of iniuries, as the protector of iustice, the scourge of the innocent, as the fauourer of the nocent, who is rightly blind in hauing no choice, and worthily held for bedlam, in that she respectetth no deserts, so smiled on him that in depth of his doubts a remedy was ministred him beyond his imagination, which fell out after this maner. Artologon his father being fo tired with yeares, as he must of force yeeld speedie tribute to death; so loaden with sickenesse that he seemed welnie past all fuccours, bethinking him of his fuccession, and like a kind father, desirous (before his death) to beholde his sonne, not without

without the earnest entreaty of the empresse, and his nobility, sent present messengers to Mosco, beseeching the emperour *Protomachus* presently to dispatch *Arsadachus* vnto him, assuring him of the perilous estate of his life, and the desire he had to stablish his son before his death: for thersore the emperour of *Mosco* (though loathly) dismissed his pretended triumphs, and gaue *Arsadachus* licence to depart for *Cusco*.

The vngodly yong prince feeing his purposes fall out so happily, facrificed to Nemefis, cleering his browes of those cares wherewith discontent had fraught them: and having with all expedition furnished himselfe to depart, hee thought good to cast a faire foile on his false heart, to colour his corrupt thoughts with comfortlesse throbbes; and comming to Margarita, (who was almost dead to heare the tidings) with a fained look and false heart he thus attempted her. Madam were I not affifted with my fighes, & fuccored by my teares, to disburthen the torments of my heart, I feare me it shoulde euen now burst, it is so fraught with bitternesse, Alas I must now leave you, being the bark to the tree, the blossome to the stalk, the fent to the flower, the life to the bodie, the substance to the shadow; I must now leave you being the beutiful whom I honor, the chast whom I adore, & the goddesse of al my glorie: I must now leave you to live in sorrow without comfort, in dispaire without solace, in tears without rescouse, in pains without ceasing; I must now leave you as the dam her yong kid, the ew her deare lambkin, the nightingale her prettieft neftling, fearing left the cuckow hatch those chickens which I have bred, the Callax bring vp those yong fish I have got, & forren eies feed on those beuties which only fasten life in me: Ah Margarita, fo faire, as none fo faire, more vertuous then vertue her selse; if these troubles attaint me, in what temper shal I leave you, being the mirror of beauty, and even the miracle of constancies me thinkes I see those injurious, though faire hands, beating those delicate brests, these eies surffeting with tears, these lips with blasting their roses with sighings: but (ah deere lady) let not such follies be your familiars; for as the thorne pricking the dead image in waxe pierceth the liuely fubstance indeede, so euerie light filip you give this breast,

will fell this bodie, euery light teare that trickleth from these eies, wil melt me to water, the least sighs steaming fro these lippes, will stifle me, haue therefore patience (sweete ladie) and gouerne your passions with discretion; for as the smallest kernell (in time) maketh the tallest tree; so (in time) these shadowes of sorrow shall turne to the substance of delight: yea in short time my returne shall make you more happy then my present departe nowe maketh you heavy. With these words Arsadachus was ready to take his leave. When Margarita presaging the mischiese that was to follow; casting her armes about his necke, gave him this forrowfull adue.

Since my misgiuing mind assureth me of my succeeding harme: ah suffer me (sweet prince) to embrace that which I neuer heereafter shall beholde and looke vpon; that with my weeping eies which is the cause of all my wastefull enuies: Ah my foule, must thou leave me when thou wert wholy incorporate in this bodie? Ah my heart, must thou forsake mee to harbour in this happy bosome? What then shall remaine with me to keep me in life, but my forow? being the bequest of misery shal assist me in my melancholy: ah deare Arsadachus fince thou must leave me, remember thou leavest me without foule, remember thou leauest me heartlesse: yea I woulde to the gods thou mightst leave me lifelesse, for then disburthened of this body, I might in foule accompanie thee, vniting our partes of fire: fince our fleshly persons must be parted, farewell (deare Lord) farewell, euer deare Lord, but I befeech thee, not for euer (deare Lord) remember thou hast conquered, and art to triumph, thou hast gotten the goale, and art to reape the garland; thou hast taken the captive, and maiest enjoy the ransome: hie thee therefore, oh hie thee lest heauinesse ouerbeare me: returne to her that shall live in terrour till thou returne. But if some angrie fates, some vntowarde fortune, some sinister planet detaine thee, and with thee, my foule, heart, life and loue; now now, oh now ye destinies, end This faid, she fell in a swowne, and her Ladies coulde hardly recouer life in her. Meane while (by the direction of the emperour) who heard her impatience, Arsadachus was called away, to whom Protomachus presented many gifts, **fwearing**

fwearing him in folemne manner before the whole affembly of his nobilitie, to make a speedy returne to Mosco, to accomplish the marriage. In the meane time Margarita was reuiued, who feeing her Arladachus absent, demeaned her selfe in the most pitifull manner that euer poore lamentable Ladie did: at last remembring her of a rich iewell which Arknows had given her, which was a pretious box fet with emeraulds. the which at such time as he gaue it her, hee charged her to keepe vntill fuch time as he she loued best should depart from her; she sent the same for a present to Arsadachus, beseeching him as he loued her, neuer to open the fame boxe vntill fuch time as he beganne in any fort to forget her (for fuch counsell Arfinous had given her.) This present was delivered the prince when he mounted on horse, who promised carefully to keepe it; and with his retinue rode on his way towards Cufco: where we leave him to returne to Margarita, who no fooner heard of the departure of Arladachus, but laving apart her costly iewels, her rich raiment, and princely pleafures, closed herself vp in a melancholy tower, which through the huge height thereof beheld the countrey farre and neere: on the top whereof, each houre she diligently watched for the returne of her beloued Arladachus. Her lodging was hangd about with a cloth of black veluet embrodered about with difpaires; before her bed hung the picture of her beloued: to which she often discoursed her vnkindnesse conceived, offering drops of her blood daily to the deafe image; fuch a fondling is loue, when he groweth too fierie, no day, no night passed her, wherein the spent not many houres in teares, and many teares every houre, neither could the authoritie of her father, the perswasions of his counsaile, not the intreatings of her attendants, alter her resolution.

In which melancholie a while I will leave her to discourse the damned treasons of Arsadachus, who arriving at last in Cusco, after long iourneis was after many hearty welcomes conducted to his father, who received such sodaine ioy at the sight of him, that he recovered strength, and cast off his sickenesse; so that calling his nobilitie vnto him, hee ordained a time wherein Arsadachus should be invested in the empire,

publishing the same through al his prouinces. In the meane time with much mirth and festivall, the yoong Prince lived in his fathers court, deerely tendered by the empresse Lelia his mother, and duely attended by the best of the nobilitie; among whom Argias the duke of Morauia, being a prince of deepe reach, and of great revenues, following the custome of such who desire to grow in fauour with Princes, entertained Arfadachus with huge feasts and bankets: and among the rest, with one most especiall, wherein as he had imployed al whatfoeuer the country could afford to delight the tast, so spared he no cost to breede pastime and triumph. Among all other, after the supper was solemnized, he brought in a maske of the goddesses, wherein his daughter (being the mirrour and the Aperse of the whole world for beautie) was apparelled like Diana, her haire scattered about her shoulders, compassed with a filuer crownet, her necke decked with carkanets of pearle, her daintie body was couered with a vaile of white net-work wrought with wiers of filuer, and fet with pearle, where through the milke white beauties of the sweete Saint gaue so heavenly a reflexion, that it was sufficient to make Saturne merry and mad with loue, to fixe his eie on them: among all the rest that had both their partes of persection and beautie, and great louers to like the, Arfadachus made choife of this Diana (who not onely refembled her in that shew, but indeed was called by the name of Diana) on whose face when he had fixed his eies, he grew so inflamed as Montgibel yeeldeth not so much smoke as he sent out sighes: to be briefe, he grew fo fodainely altered, that as fuch as beheld the head of Medus were altred from their shapes, so he that saw the heauen of these beauties, was rauished from his sences: to bee briefe, after he had danced the measures, passed the night, and was conducted by Argias and his attendants, hee tooke no rest, but tossing on his bed, grew so altered, that on the morrow all the court was amazed to behold his melancholies. It cannot be reported how strangely he demeaned himselfe, for his fleeps fled him, his colour changed, his speech vncertain, his apparel carelesse: which Argias perceiving as being maruellous pollitique, ministred oile to the lamp, fuel to the fire, flaxe

flaxe to the flame, encreasing his daughters beautie with cost, and Arsadachus loue by her companie; for he ceased not to inuite him, hoping that at the last the cloudes would breake out and raine him some good fortune. Diana was trained by him to the lewre, & taught her lesson with great cunning, who was as apt to execute as her father to counsell. Arsadachus one day among the rest finding the opportunitie, & desirous to discouer his conceits was stricken so dombe with her diuine beautie, as he could not disclose his minde. Whereupon calling for pen and inke, he wrote this, thrusting it in Dianaes bosome, walked melancholy into a faire garden on the backe side of Argiaes pallace, where he wept so bitterly, that it was supposed his heart would burst.

I pine away expecting of the houre,
Which through my waiward chance will not arriue,
I waite the word, by whose sweete facred power,
My lost contents may soone be made aliue:
My pensiue heart, for feare my griese should perish,
Vpon fallacious hope his fast appeaseth;
And to my selfe my frustrate thoughts to cherish,
I faine a good that slits before it ceaseth:
And as the ship farre scattred from the port,
All welnie spent and wreckt with wretched blast,
From East to West, midst surging seas is tossed,
So I, whose soule by sierce delaies effort,
Is ouercome in heart and lookes defast,
Runne heere, runne there, sigh, die, by forrow crossed.

Diana tooke no daies to peruse this ditty, but having overread it, gave it her father to iudge of, who saining a severitie more then ordinarie, and glad of the opportunitie, entered the garden where the prince was welnie forespent with sorrow, & taking occasion to interrupt his meditations, he began thus: Most royall Prince, I thinke the heavens lowre on me, that labouring by al indevours to procure your delights, I rather find you more melancholy by my motions, then merry by my entertainment: Alas my Lord, if either my actions do displease.

pleafe, my entertainement bee too bace, or if in anie thing I haue defaulted, wherein I may make amends, I befeech you let me know of you, and you shall finde such readines in me, your humble servant, as no hasard, danger, or discommoditie whatsoeuer, shall drive me from the accomplishment of your pleasures and behests. Arladachus seeing Argias so plyant beganne to recouer hope, whereupon fixing his eies vppon him a long while, at last he brake his mute silence thus: Argias, thy curtesie can not boade my discontents, for thy kindenesse is such as bindes me vnto thee, and breeds me no melancholie: and for I fee thee fo careful for my good, I will first therefore shew thee of what important, secrecie is, and declare vnto thee, those punishments antiquitie bestowed on those that reuealed secrets. Lastly vpon thy faithfull oth I may ventre further, but so as thy silence may make thee happiest man in Cosco. To be of faire words (Argias) becommeth a man of much vertue; and no small treasure findeth that Prince who hath a priuy and faithful fecretarie, in whose bosome he may powre his thoughts, on whose wisedome hee may repose his secrets. Plutarch writeth that the Athenians having warre with king Philip of Macedon, by chaunce lighted vpon certaine letters which he had written to Olimpias his wife, which they not onely fent backe fealed and vnfearched, but also said, that since they were bound by their laws to be fecret, they would neither fee nor reade other mes private motions, Diodorus Siculus, writeth that among the Egyptians it was a criminal act, to open secrets which he proueth to be true, by example of a prieft, who had vnlawfull companie with a virgin of the goddesse Iss, both which trufting their fecrecie to another priest, and hee having little care to keepe their action concealed, fodainely cried out, where through the offenders were found out and flaine, and he banished. And where as the fame priest complained against the vniust sentence, saying: that whatsoeuer he had reueled was in fauour of religion, he was answered by the Judge, if thou alone hadft knowne it without being privile to them, or hadft thou had notice without corrupt confent, thou shouldst have reason to be aggreeued; but sodainely whereas they trusted their

their fecrecie vnto thee which they had in hand, and thou promifedit them to keepe filence, hadit thou remembred thee of thy bond and promife, and the law which we have to be fecret in all things, thou hadft neuer had the courage to publish it. Plutarch in his booke of banishment saith, that an Athenian fought vnder the cloke of an Egyptian, asked him what hee carried hid, to whom he answered: Thou shewest thy selfe fmally read and worse nurtered (O thou Athenian) sith thou perceivest not that I carrie this hid for no other respect, but that I would have no man know what I carrie, many other are the examples of Anaxileus, Dionifius, Plato, and Bias, which were too long for me to report, and too tedious for thee to heare, my onely defire is to let thee knowe the waight of fecrecie, and the punishment that knowing the one and the other (my Argias,) thou mightst in respect of thy life keepe silence with the tongue.

Argias that knew the bird by the feather, and the eagle by the flight, the leopard by his spot, & the lyon by his claw, cue off his circumlocutions, with this discourse; Aristarchus the Philosopher (most noble prince) was wont to say, that by reason of their instabilitie, knew not that which the most men ought to defire, nor that which they should flie, because that euerie day changeth, and swift Time slieth: Eubeus the Philosopher, was wont many times to talke this at the table of great Alexander; by nature euerie one is prompt & sharpe witted, to give counsell and to speake his opinion in other mens affaires, and fond and flow in his owne purposes. Truely this fentence was both grave and learned, for manie there be that are discreet in other mens causes, & judge rightly, but among ten thousand there is not one that is not deceiued in his own causes. This considered, your grace doth most wisely, to seeke to disburden your thoughts in a secret bofome, and to aske counsell of another in your earnest occasions, for by the one you shall benefite your griefe, by the other conquer it. Histories report that the valiant captaine Nicias, was neuer mistaken in any thing which atchiued by another mans counsell, neither ever brought any thing to good effect, which he managed according to his owne opinion.

is therefore vertue in you (good prince) if in immitation of fo great a Chiefetaine, you rather trust other mens wisedome, then your owne wit: and fince it pleaseth you to grace me with the hope of fecrecie, your excellencie shall not neede to misdoubt, for by all those gods whom I reverence, by this right hand which I lay on thy honourable loines, so may my pastures be plentifull my barnes filled, my vines burthened. as I vow to be fecret, resolued to seale my faith with such asfurance, as death it felf shal neuer be able to dissolve it. Arsadachus hearing his zealous promises, and weighing his wise answeres, by the one, assured himselse of his loyaltie, by the other, gathered his great wisedome and learning; whereupon taking Argias by the hand, and withdrawing himselfe into a verie fecrete and close arbour in the garden, hee, after hee had a while rested himselfe, and meditated on that he had to fay, with a bitter figh brake out into these speeches. Oh Argias, had the destinies made vs as prone to indure the assaults of loue, as they have made vs prompt to delight in them, if they had fauoured vs with as much power to pacifie the furie of them, as they have given vs will to perseuer in the follie. I could then be mine owne phisition, without discouering my griefe, and falue that with discretion, which I nowe figh for through dispaire. But since they have denied vs that grace in their secret wisedome, to have wil to relieve our own weaknesse, purges to expulse our poysons, and constancie to endure loues conflicts, I must have recourse vnto thee, in whom cofifteth the fource of all my fafetie, befeeching thee (deare Argias) if thou hearest that thou shouldest not, consider that I fuffer that I would not, and so temper my defects, by the force and effects of thy wisedome, that I may be relieued and thou nothing greeued. Thou knowest sweet friend the contract I have past with Margarita, thou knowest the resolution of my father wholly bent to accomplish it, thou knowest the expedition is required to accomplish the mariage: al which shall no sooner be accomplished, but I shall perish, and that day I shall become the bridegrome of Margarita, I wish to be buried in my graue: this is the first mischiese must be anticipated; this the first fore must be salued, this the first con**fumptiuo**

fumption must have a cordiall: Mightie prince said Argias, those conditions that consist on impossibilities may be broken, and marriage which by an inuiolable law of nature was ordained to knit and vnite foules & bodies togither, cannot be rightly folemnifed betweene fuch, whose good likings haue not the same limits, whose affections are not vnited with selfe like faculties, for as to joyne fire and water, moist and drie. were a matter impossible, especially in one subject, and more, in that they be contraries; so to couple loue where there is hatred, affinitie where there is no fancie, is a matter against right, repugnant to reason, and such a thing as since nature doth impugne it, the gods if it be broken will easilie dispence withall, whereas therefore you are a prince in your waxing yeares, your father in his waining, in your pride of wit; your father is impouerished in his vnderstanding; since the cause concerneth you in act, him but in words, fince this domage is but the breach of a filly vowe, if the marriage be broke, your detriment the miserie of an age without all manner of content, you may (good prince) in reason to preuent your owne harm in justice, since you cannot assect, break off those bands: and if Protomachus shall threaten, let him play the woulfe & barke against the sun, hee cannot bite: you have power to refift him, and friends to affift you, I but my father (Argias) how shal we pacifie him? either by perswasions (good prince) faid Argias, or by impulsio; by the laws of Solon, old men that dote must be gouerned by yongmen that have discretion, if he gainfay you there are meanes to temper him, better he fmart then you perish, my shirt is neare me my Lord, but my skin is nearest, the cause concerneth you and must not be dallied. Arsadachus hauing found a hauke fit for his own lure, and a counseller agreeable to his owne conceit, with a smiling regard he greeted Argias againe in this kind of manner: deere friend, thou hast rid me of my doubtes, and wert onely referued me by the gods, to redresse my domage. Thou haste complotted the means to displace Margarita, to appeale Arto fogon, now if to pacific that raging affection that subdueth me, thou find me a remedie, I wil make thee the chiefest man in Cusco, of most authoritie in court; yea thou shalt bee my fecond

fecond hart (my Argias) and yet this which I require of thee though it be the difficultest in me, is the easiest in thee: for if it be lawfull for me as thou prouest, to breake my first marriage, to bridle my father, and worke also whatso is mine own will what letteth my fecond wedlocke with which thy fauor shall be solemnised betweene thy angelicall Diana and me, wherethrough I shall have peace, and thou preheminence? Argias that had alreadie caught the foxe in the fnare, now laide hands of him, and with a pleasing countenance beganne thus. O Prince this last doubt is your least daunger, for where you may command my life, where you are lord of my wealth, can I be so forgetfull of duetie, thinke you to denie you my daughter, whose worth is of too great weakenesse, to entertaine fuch dignitie? but fince it pleaseth vour excellence to daine it her in vertuous fort, command me and her to our vtmost powers, we are yours. Arfadachus thinking himselfe in heaven, thanked Argias for his courtesie, who at last wholly discouered vnto him, how secret he was to his affections, shewing him his fonnet: to be briefe, it was so complotted that without further delay, Arfadachus should bee presently wedded to Diana, which was effected so, that both these two married couples in the height of their pleasures, passed their time in wonderfull delight in Argias castle. But as nothing is hidden from the eie of Time, neither is any thing so secret which shall not be revealed: the emperor Arto fogon (by reason of Arsadachus continuall abode at Argias house) discouered at last both the cause and the contract: whereupon, storming like the Ocean incensed with a northeast brise, he presently sent for Argias; and without either hearing his excuses, or regard of his intreaties, presently caused him to be torne in peeces at the tailes of soure wilde horses, then casting his mangled members into a litter, hee fent them to Diana in a present, vowing to serue her in the fame fawce her father had tasted, that durst so insolently aduenture to espouse with the sole heire of his empire. The poore ladie almost dead, to see the dead bodie of her father, but more moued with her owne destruction which was to follow, fell at Arladachus feete, beseeching him with brinish teares

teares, which fell in her delicate bosome, to be the patrone of her fortunes. Ar fadacleus who loued her entirely, comforted her the best he might, assuring her safetie, in spight of his sathers tyrannie: whereuppon he leuied a guard of his chiefest friends to the number of three thousand men, and shutting Diana in a strong fortresse, left her after many sweet embraces in their custodie: and for that the time of his coronation drew neere, he affembled foure thousand such as hee knew most assured; he repaired to the court, vowing in his mind fuch a revenge on his father, as all the world should wonder to heare the sequele. Being arrived in court, hee cloyed the gates thereof with armed men, placing in euery turning of the citie sufficient rowts of guard to keepe the citizens from infurrection: Then ascending the royall chamber where the Emperour his father with his nobilitie were resident hee prowdly drew him from his feate royall; in which action those of the nobilitie which relisted him were flaine, the rest that tremblingly behelde the tragedie, heard this which ensueth: Arfadachus prowdly fetting him in his fathers feate, was ready to speake vnto the assembly, when the olde Emperour that had recovered his fall, awaking his spirites, long dulled with age and weakenesse, beganne in this fort to vpbraide his vngracious heire: Viper villaine and worse, auaunt, and get thee out of my presence. How darest thou lay handes on thy Lord? or staine the emperial seate with thine impure and defiled person? Canst thou behold thy father without blushes, whom thou hast periured by thy peruersenesse, making my othes frustrate through thine odious follies? ah caitife as thou arte! more depraued then Caligula, more bloudy indeed then Nero, more licentious then Catuline: would God either thou hadst beene vnborne, or better taught. Thou second Tarquine fostered by me to worke tragedies in Cusco: thou prowd yongman, thy beauty thou hast employed in riot, thy forces in tyranny; Oh vnkind wretch, I fee, I fee with mine eies the subversion of this Empire, and that which I haue kept fourtie yeeres, thou wilt loose in lesse then thirtie moneths. How can thy subjects be obedient to thee that defpifest thy father? How can these Nobles hope for instice at K 2 thy

thy hands, that hast iniuriously attempted mee, an olde man, thy father, that bred thee, thy lord, that cherished thee, the emperour that must inherite thee. What may strangers trust in thee, that hast broken thy faith with Protomachus, abused the love of Margarita, and all for a faire faced minion, whom if I catch in my clawes I will fo temper as thou shalt have little lust to triumph? O what pittie is it thou peruerse man. to see how I have bought thee of the gods with sighes; how thy mother hath deliuered thee with paine; how we both haue nourished thee with trauelles; how we watched to sustaine thee: how we laboured to releeue thee; and after, how thou rebellest, and art so vicious, that wee thy miserable parents must not die for age, but for the griese wherewith thou doest torment vs? Ah woe wo is me that beholdeth the lewdnesse. and wretched art thou to follow it: well did I hope that thy courage in armes, thy comelinesse in person, thy knowledge in letters were vertues enow to yeelde me hope, and fubdue thy follies: but now I fay and fay againe, I affirme and affirme againe, I sweare and sweare againe, that if men which are adorned with natural gifts do want requisit vertues, such haue a knife in their hands wherewith they do strike & wound themselves, a fire on their shoulders wherewith they burne themselues, a rope on their necks to hang themselues, a dagger at their breasts to stab themselves, a stone to stumble at. a hill to tumble downe. Oh would to God that members wanted in thee, so that vice did not abound; or woulde the losse of thine eies might recompence the lewdnes of thine errours. But thou laughest to heare me lament, which sheweth thy small hope of amends, thou hast no touch of conscience, no feare of the gods, no awe of thy parents, what then should I hope of thee s would God thy death, for that were an end of detriment: if thy life, I befeech the gods for mine own fake close mine eies by death, lest I see thy vniust dealings.

In this state Arfadachus that was resolued in his villany without any reply (as if scorning the old man) caused his tong by a minister to be cut out, then commaunded his right hand to be strooke off, wherewith he had signed the writ of Argias death: afterwards apparelling him in a sooles coate, and setching

ching a vehement laughter, he spake thus: Cuscans, wonder not, it is no seueritie I shew, but iustice; for it is as lawfull for me to forget I am a sonne, as for him to sorget he is a father, his tongue hath wronged me, and I am reuenged on his tongue, his hand hath signed to the death of my deere Argias, and it hath payed the penaltie: and since the old man doateth, I have apparelled him according to his propertie and impatience, wishing all those that love their lives, not to crosse mee in my revenges, nor assist him in his sinister practises. This saide, he made all the nobilitie to sweare loyaltie vnto him: and Diana laughing incessantly at the old man, who continual pointed with his lest hand, and listed his eies to heaven for revenge, sometimes he imbraced the nobles, inciting them by signes to revenge, but all was in vaine, feare subdued their affections.

In the meane while, the newes of these nouelties were foread thorow the citie, fo that many tooke armes to revenge the old emperour, who were prefently and incontinently flain by the fouldiers: in briefe, as in all conflicts, the weake at last went to the wall, and necessitie inforced such as misdeemed of Arsadachus proceedings, to allow of them in shew: the day of coronation drew on, against which time Lelia the Empresse (little suspecting that which had fallen out) arrived in Cusco, who hearing of the hard measure was offered her husband by her vngratious sonne (for Artosogon was shut vp all the day till meale times, when Arfadachus called for him foorth to laugh at him) she entred the pallace with such cries. as might have made the hardest heart melt to heare them. where clasping of her armes about the necke of the olde and aged man, who melted in teares to behold the melancholy of the chaste matron, she cried out and complained in this manner: O you iust gods, can you see these wrongs without remedie? are you deafe to heare, or pittilesse to redresse? Ah, looke downe, looke downe from your thrones, and behold my throbbes, witnes fuch wrongs as the funne hath neuer feene the like; the dogge is gratefull to his maister for his meate. the elephant to his teacher for his knowledge, the serpent to the huntf-man for his life; but our vntoward fonne, for re-K 3 leeuing

leeuing him, hath grieued vs, for giuing him fweete milke in his youth, doth feede vs with bitter aloes in our age; and I for bearing him with many groanes, am now betraied by him to many griefes: Ah Artosogon, ah my deere Artosogon. it is enough griefe for thee to indure, let me weep (for the old man, to fee her, fhed many teares) because thou sufferest, that as thou decayest through tyrany, I may die with teares. This faid, forrow stopped the passage of her speech, and they both fwowned, hee to beholde his Lelia fo forlorne, she to see her Artofogon fo martyred: he that faw Venus lamenting Adonis, Aurora bewailing Memnon, Mirrha her tofft fortunes, faw but the shadow of cares, not the substance of complaints; for this forrowe of the princes was onely beyond compare, and past beleefe; wherein so long they demeaned themselues, till age and forrow, after long strife surrendred to death, who pittied the olde princes, being despised of their lewd fonne, and ended their forrowes in ending them. The rumour of whose fall was no sooner bruited in the eares of Arsadachus, but that instead of solemnizing their funeralles, he frequented his follies, instead of lamenting for them, hee laughed at them, causing them for fashion sake to have the fauour of the graue, not for any fauour he bare them: then calling for Diana to his court, he honoured her as a goddesse, causing his subjects to erect a shrine, and to facrifice vnto her; and fuch was his superstitious and befotted blindnes, that he thought it the only paradife of the world to be in her prefence, no one was better rewarded then he that could best praise hir; fometimes would be (attiring him like a fecond Diana readie to chace) disguise himselfe like a shepheard, and sitting apart folitarily, where he might be in her prefence, he would recount fuch passions as gaue certaine signes in him of an excellent wit, but matched with exceeding wickednes: among which these tenne, as the most excellent for varietie sake, after his so many villanies, I thought good to fet downe in this place.

I fee a new fprung funne that shines more cleerely,

That warmes the earth more blithly with hir brightnes

That

That fpreads hir beams more faire, & shines more cheerly Then that cleere sun that glads the day with lightnes.

For but by outward heate the one offends me,
The other burnes my bones, and melts their marrow:
The one when he fets on further blends me,
The other ceasses makes her eie loues arrow.

From that a shower a shadow of a tree,
A foggie mist may safely me protect,
But this through clouds and shades doth passe & perce me
In winters frosts the others force doth slee:
But this each season shines in each respect,
Ech where, ech houre, my hart doth plague & perce me.

This other for the strange forme therof, though it have the second place deserues the first, which howsoever you turne it backward or forward, is good sence, and hath the rimes and cadence according, the curiousness and cunning whereof the learned may judge: the first stands is the complaint, the second the counsel; both which he wrote in the entrance of his love with *Diana*.

Complaint.

I	3	2	Teares, cares, wrongs, griefe feele I,	1	I	3	2
2	2	I	Wo, frownes, fcornes, crafts nill ceafe,	4	2	4	I
•		4	Yeares, months, daies, howers do flie	3	3	I	4
4	4	3	Fro mee away flieth peace:	2	4	2	3
			I Opprest I liue (alas) vnhappily,				2
			2 Rest is exilde, scornde, plagde, thus	am	I.		I

Answere.

I 3 2	Mend her, or change fond thought,	I I 3 2
2 2 I	Minde her, then end thy minde,	424 I
3 I 4	Ende thee will forrowe fought,	3314
4 4 3	Kinde if thou art: too blinde,	2 4 2 3
	I Such loue flie farre, lest thou percei	ue and proue 2
	2 Much forow, grief, care, fighing, bree	ds fuch loue. I
		The

The third though short for the method, is verie sweete, and is written in imitation of *Dolce* the *Italian*, beginning thus: Io veggio, &c.

I fee with my hearts bleeding,
Thus hourely throgh my pain my life defires,
I feele the flames exceeding,
That burne my heart by vndeferued fires.
But whence these fires haue breeding,
I cannot finde though great are my defires.
O miracle eterne!

That thus I burne in fire, and yet my fire cannot difceern.

The fourth being written vpon a more wanton fubiect, is farre more poeticall, and hath in it his decoram as well as the rest.

When as my pale to her pure lips vnited, (Like new fallne fnow vpon the morning rose) Sucke out those sweets wherin my soule delited, Good lord how soon dispersed were my woes!

And from those gates whence comes that balmy breath,
That makes the funne to smile when he ariseth,
I drew a life subdewing neering death,
I suckt a sweete that euerie sweete compriseth.

There tooke my foule his hand-fast to desire,
There chose my heart his paradise on earth,
There is the heauen whereto my hopes retire,
There pleasure bred, and thence was Cupids birth:
Such is their power that by a touch they seuer.
The heart from paines that liu'd in sorrowes euer.

An other time, at fuch time as in the entrance of loue he despaired of al succour, hee desperately wrote this and that verie prettely.

Euen

Euen at the brinke of forrowes ceasses streames,
All well-nie drownd through dalliance and disdaine,
Hoping to winne the truce in my extreames,
To perce that marble heart where pride remaines.

I fend falt teares, fad fighes, and ruthful lines,
Firme vowes (and with these true men) my desire,
Which in his lasting sufferance scarce repines,
To burne in ceassesses Aetna of her ire.

All which (and yet of all, the least might serue)
If too too weake to waken true regarde,
Vouchsase O heauen that see how I deserue,
Since you are neuer partiall in rewarde,
That ere I die she may with like successe,
Weepe, sigh, write, vow and die without redresse.

This other in the felfe like passion, but with more gouernment he wrote, which for that cause I place here consequentlie.

Heape frowne on frowne, disdaine vpon disdaine,
Ioyne care, to care, and leaue no wrong vnwrought,
Suppose the worst, and smile at euerie paine,
Thinke my pale lookes of enuie not of thought.

In errors maske let reasons eie be masked,
Send out contempts to sommon death to slay me,
To all these tyrant woes tho I be tasked,
My saith shall flourish tho these paines decay me.

And tho repyning loue to cinders burne me, I wil be fam'de for fufferance to the last,
Since that in life no tedious paines could turne me,
And care my flesh, but not my faith could wast.
Tho after death for all this lifes distresse,
My soule your endles honours shall confesse,

L

An

Another melancholy of his, for the strangenesse thereof deferueth to be registred, and the rather, in that it is in immitation of that excellent Poet of *Italie*, *Lodonico Pascale*, in his sonnet beginning; *Tutte le stelle hauean de'l ciel l'impero*.

Those glorious lampes that heauen illuminate, And most incline to retrograde aspects, Vpon my birth-day shonde the worst effects, Thralling my life to most sinister sate.

Where-through my selfe estranged from truth a while, Twixt paines, and plagues, midst torments and distresse, Supposed to finde for all my ruth redresse, But now beliese, nor hope, shal me beguile.

So that (my heart from ioyes exiled quite)
Ile pine in gricse through fierce disdaines accurst,
Scornde by the world, aliue to nought but spite:
Hold I my tongue? t'is bad; and speake I? wurst,
Both helpe me noughts; and if perhaps I write,
T'is not in hope, but lest the heart should burst:

Another in immitation of *Martelli* having the right nature of an *Italian* melancholie, I have fet down in this place.

- O shadie vales, O faire inriched meades,
 O facred woodes, sweete fields, andrising mountaines.
 O painted flowers, greene herbes, where *Flora* treads,
 Refresht by wanton windes, and watrie fountaines.
- O all you winged querifters of woode,
 That piercht aloft your former paines report,
 And strait againe recount with pleasant moode,
 Your present ioyes in sweete and seemely fort.
- O all you creatures, whosoeuer thriue. On mother earth, in seas, by aire or fire:

More

More bleft are you, then I here vnder funne,
Loue dies in me, when as he doth reuiue
In you; I perish vnder beauties ire,
Where after stormes, windes, frosts, your life is wonne.

All other of his, having allusion to the name of *Diana*, and the nature of the Moone, I leave, in that few men are able to fecond the fweete conceits of *Philip du Portes*, wose Poeticall writings being alreadie for the most part englished, and ordinarilie in everie mans hands, *Arfadachus* listed not to imitate, onely these two others which follow, being his own inventio, came to my hand, which I offer to your judgement (Ladies) for that afterward I meane to prosecute the historie.

Twixt reuerence and defire, how am I vexed?

Now prone to lay ambitious handes on beautie,

Now hauing feare to my defires annexed,

Now haled on by hope, now ftaid by dutie.

Emboldned thus, and ouerrulde in striuing,

To gaine the soueraine good my heart desireth:

I liue a life, but in effect no liuing,

Since dread subdues desire that most aspireth.

Tho must I bide the combate of extreames,
Faine to enioy, yet fearing to offend,
Like him that striues against resisting streames,
In hope to gaine the harbor in the end:
Which hauen hir grace, which happy grace enioyed
Both reuerence, and desire, are well employed.

The conclusion of all his poetrie, I shut vp with this his Hiperbolical praise, shewing the right shape of his dissembling nature.

Not fo much borrowed beautie hath the starres, Not so much bright the mightie eie of day,

Not

Not so much cleare hath Cinthia where she warres, With deathes neere neece in her blacke array.

Not fo true effence haue the facred foules,

That from their naturall manfions are deuided,
Not fo pure red hath *Bacchus* in his boules,
As hath that face whereby my foule is guided.

Not so could art or nature if they sought,
In curious workes themselues for to exceede,
Or second that which they at first had wrought,
Nor so could time, or all the gods proceede,
As to enlarge, mould, thinke, or match that frame,
As I do honour vnder Dians name.

Now leave we him in his dalliance, making all things in a readinesse for his coronation, and returne we to the constant Margarita, who living in her folitarie feate, minding nothing but melancholies, triumphing in nothing but hir teares; finding at length, the prefixed time of Arsadachus returne almost expired, and her impatience fo great, as fhee could no longer endure his absence, in a desperate furie setting light by her life, the resolued privily to flie from her fathers court to finde out Arsadachus in his owne countrey. For which cause she brake with a faithfull follower of hers called Fawnia, by whose affistance, without the knowledge of any other in the disguise of a country maid, she gate out of the citie, attended onely by this truftie follower, about the shutting in of the eucning, at fuch time as her traine without suspect intended their other affaires, and by reason of her melancholie little suspected her departure out of doores: and fo long shee trauelled (defire guiding her steps, and forrow feating her selfe in her heart) that she gat into an unpeopled and huge forrest, where meeting with a poore shepheard, shee learned sure tidings of her way to Cusco, keeping in the most vntrodden and vnfrequented wayes for feare of purfute, weeping as the walked incessantly, so that neither Fawniaes words, nor the hope she had to reuisit her beloued could rid her of ruthfulnesse:

nesse: three dayes shee so walked, feeding her thoughts on her owne wretchednesse, till on the fourth about the breake of the day when Phabus had newly chased the morne, crowned with roses from the desired bed of her beloued paramor. the fate her downe by a faire fountaine, washing her blubbered face in the cleare foring, and cooling her thirst in the cristal waters thereof: here had she not long rested hir selfe, talking with hir Fawnia in what manner she would vpbraide Arfadachus in Cufco, of his vnkind absence, when as sodainlie a huge lion which was accustomed to refresh himselfe at that fpring, brake out of the thicket behinde their backes. Fawnia that first spied him was soone supprised, then she cried, and rent in peeces (in that she had tasted too much of slesshly loue) before the feared. Margarita that faw the maffacre. fate still attending hir owne tragedie, for nothing was more welcome to hir then death, having loft her friend, nor nothing more expected: but fee the generofitie and vertue of the beaft insteede of renting her limmes he sented her garments, in the place of tearing her peecemeale, hee laied his head gentlie in hir lap, licking her milkewhite hand, and shewing al signes of humilitie, in steede of inhumanitie. Margarita seeing this recouered hir fences, and pittifully weeping spake thus: Alas ye gods, why yeeld you forrowes to those that despife fancie, and betray you them by death, who defire to flee detriment i wo is me, how fortunate were Margarita, to have bin dismembred? how forlorne was Fawnia to be thus mangled. ah tyrant beast hadst thou spared her, her vertue had deserued it, hadst thou spoiled me, why I was reserved for it, for what care have not I part in? or from what ioy am not I parted? Loue that is a Lord of pittie to some, is pittilesse to me, hee giueth other the rose, but me the thorne; he bestoweth wine on others, and me viniger, he crowneth the rest with lawrell in respect of their flourishing fortune, but me with Ciprus the tree dedicated to funerall: out alas that I live or that I have time to speake, I liue, in that I have had time so long, to loue with neglect, and to pine in the delay. Ah curteous beaft (faid she) why executest thou not that which my forrow doth profecute? let thy teeth (I befeech thee rid me of loues L 3 tyran-

tiranny. This faide, shee pittifully wept; but the Lion ceafed not to play with her, stroking her with his rough paw, as if willing to appeale her, but all was in vaine, till that fleepe by reason of her sorrow seized her, and settled her selfe in the lions eies, where we leave them, returning to Mosco, where the day no fooner appeared, but Protomachus (according to his custome comming to visite his daughter) found her sodainly fled, whereat storming incessantly, he presently put al her attendants to most bitter and strange death, sending out espialles through all the country to find out Margarita, who by reason of her solitarie walkes, was free from their search: at last, looking among her secret papers, hee found a letter, wherein the princesse had written to Arsadachus, that if hee presently returned not, she would shortly visit him. By reafon whereof, being a wife prince, he gathered fome circumstance of her flight; and leuving a power of souldiers, with as much expedition as he might, he fet forward towardes Cufco, where I leave him, to returne to Arfinous, who studying Magicke in his melancholy cell, found by reason of the aspect of the planets, that the houre of his reuenge was at hand: whereuppon beeing resoluted of the place, which was Cusco, and the manner, with all other actors in the tragedie, he being desirous to behold that with his eies which hee had long time longed for with his hart, forfook his melancholy home, and fet forward toward Cusco. And as he passed on his way, it was his chance to beholde where Margarita lay fleeping, having the lions head in her lap, whereat being amazed and affrighted, in that he heartily loued the princesse, he with his staffe awaked her: who seeing a man so ouergrowne in haires and yeeres; yet carrying as much shew in his countenance, of honour, as discontent, softly stole from the lion, and left him fleeping there: fodainely feafing Arfinous by the hand, she faid thus: Father, thanke fortune that hath given thee time to escape death if thou list, and follow me, who hath both neede of thy counfelles, and of fuch a reuerend companion as thou art. Which faid, they both withdrew the out of the way hasting two long houres without euer looking backe, till at last, when Arsinous saw her and himselfe in safetie, he courted

ted her thus: Countrie lasse by your coate, but courtlie dameby your countenance, whither trauell you this waies, or for what cause are you so wosul? Forlorne man by thy apparrel, but honourable fir by thy behauiour, I am trauelling to Cusco, where both remaineth the cause of my woe, and the means to cure it. May I be fo bold faid Arfinous to know of you what you are, and what you aile? It neither pertaineth to you that I tell it (quoth Margarita) neither pleafeth it me to discouer it, for the one will seeke my harme, the other yeelde Then quoth Arfinous smiling, I will trie vou little helpe. mine owne cunning, to crosse a womans resolution, whereupon intreating Margarita to fet her downe vnder a Palme tree, to avoid the heat of the funne, which being at his noonetide flamed very fiercely, he drew a booke out of his bosome, and read fo long til fodainely there appeared one in felfe like shape and substance as Arsadachus was wont to be, whome Margarita no fooner espied, but that she ranne fiercely towards him that hastily fled, she cried out; Oh stay thee (my Arsadachus) stay thee, behold thy Margarita that hath lest her fathers court, hazarded her honours, aduentured all dangers for thy loue, for thy fake, oh stay. This faid, the vision fodainely vanished, and she striuing to embrace him, caught his shadow: whereupon vehemently weeping, she exclaimed on the gods, ouer loue and his laws, renting hir haires, and beating her breasts in such fort, as it was pittie to beholde it: and had died in that agonie, had not Arsinous recomforted hir in this fort: Fie Margarita, doth this befeeme your wifdome, to demeane forrow without cause, and seeke your death through a delusion? why princesse whateuer you saw was but an apparition, not the substance, deuised only by your seruant Arfinous to discouer you. Shee hearing the name of Arfinous presently started vp, and clasping hir armes about his aged necke, whom she sodainly had discouered, she spake thus: Ah my father, pardon my folly, that fought to keep that fecret, which is discouered by your science. Tut madam, the pardon is to be granted by your hands, faid he, who are most iniured; was it euer feene (quoth he fmilingly) a ladie to bee so besotted on a shadow s Ah pardon me (said Margarita) I held

held it for the substance: but father, I pray you tell me whither you intend your journey? Arsinous desirous in short words to fatisfie her, tolde her that he pretended his course to Cusco; forfaking his melancholie cell of purpose, to meet her whose danger he had perceived in private being in his studie: further he told her many things touching the Emperours fearch after her, not pretermitting any thing to content her, but concealing that which tended to her ruine, which with ernefull heart hee inwardlie perceiued, Margarita fomwhat reioyced with the companie of fuch a guide, fate her downe feeking some herbes in the forrest to releeve her hunger, Arfinous that perceived it said thus: See madam, what love can do, that fashioneth courtlie stomacks, to whomely acates the gods grant you may speede well, for I see you can seede well, hereon he opened his booke and read, and fodainely a pauilion was picht, the table was reared, the dishes serued in, with all kinde of delicates, the musicke exceeding pleasant, fo that Margarita was rauished to behold this, but being animated by Arsinous she fell to her meate, certifying him at dinner time of fuch things as had passed in her fathers court in his absence; thus in iollitie appealed they their hungrie stomackes, and eased their forrowfull hearts, till occasion called them forth to trauell, at which time the paullion feruitors, and all things vanished, and onely Arknows and Margarita were left alone, having two squires attending on them, with two rich gennets brauelie trapped fit for their managing, which they speedely backed, talking merrilie as they rode of fuch strange things as Arsinous had wrought by his art, & fo long they trauelled towards Cufco, that they ariued within two leagues of the same, vnderstanding by ye great troops that rode that way, that the coronation was the next day following, Margarita by Arfinous counfaile staied in the castle of Aged knight, where hee wrought fo by his arte, that although Margarita had a defire to heare tidings of Arfadachus, yet made she no question of him all the time of her abode there. And here let vs leave them, and returne to Culco to the accurfed and abhominable tyrant Arsadachus, who as foone as the day beganne to breake, the birds to hale forth

funne, the funne to hafte his course, arose from his bed, apparelling himselfe in rich and princelie robes: about which houre Diana was not idle, for whatfo of excellence could be bought for money, or had for friendship, she wanted nothing thereof to fet out her beautie: the courtiers to grace their Emperor. foared no cost, the cittizens no triumphs, so as the triumph of Antigonus Epiphanus, in coparison hereof was but a trifle, the maner whereof, fince it was miraculous, I have thought good to mention in this place. First came five thousand of the yoongest Cuscanes out of the pallace, trotting along the streetes vnto the temple armed, according to the Roman fashion: after them as many Tartars armed after their maner. who were followed with three thousand Thracians, and Plesfians, all of which carried filter lances and shieldes, having their headpeeces decked with oftrige plumes and emeralds: after them marched two hundred and fiftie fword-players. who followed the braue caualiers that marched before: after whom trotted the horsemen, of which one thousand, together with their horses, were all pompously garnished with golde and filuer, with a garland of gold vpon their heads: after the rode another thousand horsemen, decked with golde and purple, with lances of golde, headed with pointed diamonds: next them rode those which were called the emperours minions, clothed in cloth of tiffue, their horfes trapped in greene cloth of gold, their stirrops of silver: after them came the Emperours guard on horse backe, having their caparisons studded with iron and braffe, wearing upon their armors a certain curious stoale, wherein, with gold and silver, silke, and gossanpine threed of many colours, were wouen the images of those gods, which the Cuscans most worshipped: after whome came one thousand five hundreth armed chariots, the most part drawn by two white genets, but fortie of them by foure: after them there came a chariot drawne by elephants, and attended by fixe and thirtie elephants, with eight hundred yong men attending them as their keepers, attired with ornaments of golde, and having their temples encompassed with wreathes of roses, and silver bends: after them came eight hundred yong lads leading many fat oxen with gilded hornes M

to be facrificed to the gods: next vnto them eight hundred ministers bearing platters of gold with pretious stones. vnicorns horns, and elephants teeth to be facrificed for the health of the emperour: next which, an infinite number of statues were carried, not onely of their gods, but also of those fiends they feared; likewise the images of all their kings deceased. according as every one deferued for his excellence, apparelled in goodly garments of golde and filuer, and other precious and inestimable iewelles, each of them having a table at his feete, in which al his noble and worthy actions were written. There were likewise other semblances of the day, the night, of heaven, of the morning and mid-day, with an infinit number of vessels likewise forged out of gold and siluer, and borne by the flaues of the empire: after these came six hundred pages of the emperour apparelled in golde: after whome came three hundred virgins in white cloth of tiffue, burning with cenfors in their handes of filuer: and Agate spreading sundry forts of fweete perfumes followed by five hundred coches of filuer, wherein Dianaes damosels were carried: after which came fourescore of beaten gold, wherein all the princely heirs of the empire were royally feated. After all these the Emperour with his Diana rode in one coach attended with one hundred attired in beaten cloth of filuer, casting rich cloth before the coach, whereon the horses that drew the Emperour should treade. It were a vaine thing for me to set downe the riches of Arsadachus garments, or the attire of his goddesse: fufficeth it that it exceeded that which is past, and all was beyond beleefe: In this folemne fort entred they the temple, where (according to the custome) they were sacred, annointed and inthroned, receiving homage of the princes. And after in felfe like pompe returned they to the pallace: where having many rich delicates prepared for them with fweet and melodious musike they sate them downe to eate; where, after they had fomewhat refreshed their stomackes, and whetted their wittes with costly wines, Arsadachus remembring him of his Margarita, called for his box, merily iesting with Diana. and faying, that the Empresse of Mosco deserved so small a remembrance: which was no fooner brought vnto him, and opened

opened, but (see the judgement of just heaven) a sodain flame iffued thereout, which with a hideous odour fo bestraught Arfadachus of his fenses, that thrusting the tables from him, and ouerthrowing whatfoeuer incountred him, he brake out from his feate, curfing the heavens, renting his embalmed haire, tearing his royall vestures: his nobilitie that saw this, became amazed, and among the rest, Brasidas, who sled for the murther in Mosco, and was at that time in great fauour with him, came to pacifie him; who no fooner espied him, but taking a huge boule of wine, and crying out. Brahdas. I drinke to Philenia whome thou murtheredst, he tasted the wine, and with the cup tooke him fuch a mighty blow on the head that he pashed out all his braines: all they that behelde this fate still: some for seare stole secretly out of his presence; among the rest, wofull Diana rather like the statue of Venus raised in Paphos, then the louely Lucina that gaue light to all Arsadachus delights, sate still quaking and trembling, as one readie to depart this life; whom when the Emperor espied where she sate, he hastily ranne vnto her, crying out; Ah tyrant that hast robbed me of my heart, my hope and life, let me facrifice to Nemesis; I will facrifice: which faid, with the caruing knife he flit vp the poore innocent ladies bodie, fpreading her entrailes about the pallace floore, and feizing on her heart, hee tare it in peeces with his tyrannous teeth, crying, Sic itur ad astra; by this time the rumour was fpread throughout the pallace, and from the pallace through the citie: by which meanes the triumphs which were commenced were turned to mournings, for Arfadachus vsed such cruelties every way, that the Numantines for all their inhumanitie could neuer be able to match him. And in this fitte continued he for the space of fixe houres, at which time he entred the fecrets of his pallace, and finding there a young fonne which his Diana had bred and he begotten; he tooke it by the legges, battering out the braines thereof against the walles. in fuch fort as the beholders were amazed to fee him: this done he flung it on the ground among the dead members of his mother, calling on the name of Artofogon and Lelia his father and mother, and telling them, that in some part he had veelded

yeelded them reuenge. By this time Arfinous and Margarita were entred the citie, who hearing the turmoile thorow the citie, questioned the cause thereof, and were certified by those that passed by, in what estate the emperour was at that Margarita hearing the cause, beganne wofully to present. exclaime, til she was pacified by Arknous, who told hir that the nature of the medicine which he gaue her, was fuch, that if Arfadachus were constant to her, it would increase his affection; if false, it would procure madnesse: to which effect. fince the matter was brought, it coulde not be but the yoong Emperour had wronged her. With these perswasions hee drew her to the pallace, where thrusting through the prease Arfinous thought himselfe happy to see such a revenge wrought on his enemie. Margarita was heartlesse to behold the dolefull estate of Arsadachus, so that forgetting the honor of his name, and the modestie of her sex, she brake thorow the guard, and ranne to Arsadachus, where he sate embrewed in the bloud of innocents, and with teares spake thus vnto him: Is this the ioy of my loue (faid she) are these thy welcomes to thy beloued in steede of triumphes to feast her with tragedies, in lieu of banquets, with blood i why speaketh not my deare spouse? why lookest thou so ghastly? O if it bee thy pleasure to shew crueltie on me, make it short by a death, not lingering by life. Arfadachus all this while fate mute gastly staring on Margarita; at last fiercely slinging her from his necke, his rage revived and he cried out; Diana, ah Diana by thy bright lookes, by thy beautiful lockes, let not thy ghost be displeased, thou shalt have bloud for bloud, here is the facrifice, here is the instrument; whereupon drawing a rapier out of the sheath of one of those who ministred fast by him, he ranne Margarita quite thorow the bodie: and in this fort with bedlam madnesse sled out of the presence to his priuy chamber. The poore princesse euen when death beganne to arrest her, pursued him: and as she indeuoured to vtter hir moanes, fell downe dead on the floore; whom Arsinous wofully bewept, and in the presence of the princesse of Cusco, discouered what she was. Then beganne each of them to imagine a new feare, doubting left the Emperour of Mosco should

should revenge her death at their handes. For which cause they consulted how to shut vp Arsadachus til Protomachus were certified, which they effected fodainely, in that they found him laide on his bed, and foundly fleeping, enforced thereunto by the industrie and art of Arfinous. Who after he perceived the whole assembly of princes dismayed, caused the ministers to gather vp the mangled members and couer the with a rich cloth of gold, and afterwards feeing al the courtiers attentiue, he beganne in this manner: Thales (ve worthie princes) after he had trauelled long time, and at last returned home, being asked what strange or rare thing hee had feene in his voiage, answered; an olde tyrant: for certaine it is, that fuch as practife open wrong, liue not long; for the gods yeeld them shortest life that have the wickedest wayes: muse not therefore to see your yong Emperour in these passions, whose sinnes if they be ripped vp exceede al sence, whose tyrannies surpasse the beleese of any, but such as have tried them. What, know you not of his disobedience, who spared not his owne father that begate him, his deere mother that bred him? What, knowe you not of his periurie? that hath falsified his faith to Protomachus, betraied and murthered Margarita, and at one time frustrated the hope of both these empires? What, know you not of his murthers, where these in fight are fufficient to conuich him: but those I figh for are more odious, who thorow his lewd lust bereft me (poore Arfinous) of my daughter, and her of an husband? But the just gods have fuffered me to behold the revenge with mine eies. which I have long wished for with my heart. Truely (vee Cuscans) ye are not to maruell at these chaunces, if you bee wife, neither to wonder at your emperours troubles, if you haue difcretion; for as vnitie (according to Pythagoras) is the father of number, so is vice the original of many forows. When the fish Tenthis appeareth aboue the water, there foloweth a tempest: when euils are growne to head, there must needely follow punishment; for as the gods in mercie delay. fo at last in instice they punish. Heare me yee men of Cusco, and consider my words, if neuer as yet any tyrant liued without his tragedie what should you expect? In saith no other M 3 thing

thing but the confirmation of Platoes reason, who saide that it is vnnecessarie for him to live, that hath not learned how to liue well. The tyrant of Sicely Dionifius, of whome it is faid, that he gaue as great rewarde to those that invented vices, as Rome did to those that conquered realmes) died a private man and in miserie. Nowe what in respect of this man can you hope of Arfadachus, who hired not men to inuent, but did himselse in person practise: beleeue me, beleeue me, your sufferance of such a viper in your realme, is a hainous finne in you; and as Dion faith, it is but meete they be partakers to the paine, who have wincked at the fault. Caligula the emperor of Rome was so disordered in his life, that if all the Romanes had not watched to take life from him, he would have waited to take life from them: this monster bare a brooch of gold in his cap, wherin was written this fentence: Vtinam omnis populus vnam præcise ceruicem haberet, vt vno ictu omnes necarem. And what was this man in regarde of Arsadachus? Truely almost innocent; for the one pretended kindnesse to those that gently perswaded him, but the other neither feared the gods, neither spared his friends, neither regarded iustice, and can such a monster deserve life 5 The Romanes when the tyrant Tiberius was made away, facrificed in their open streetes, in that the gods had rest them of such a troublesome wretch; why cease you then (you Cuscans) to facrifice to your gods, to the end they may deliuer you of this trouble-world. It was a lawe among the Romanes, that that childe which had disobeved his father, robbed any temple, injured any widdowe, committed any treason to a stranger should be banished from Rome, and disinherited of his fathers possessions; and what hath not Arsadachus done of these things? and why is not Arsadachus punished? Scedasus daughters being violated in Lacedemon, and vnreuenged by the magistrates of the cittie; the gods inflicted both the guiltie and vnguiltie with plagues, in that they afflicted not punishment on the offenders: and what can you hope (ye Cuscans) that suffer this sincke of sinne to triumph in your pallaces? You will perhappes fav, that no man is to be punished afore hee be convicted. And (I pray you) for what fhould

fhould ill men pleade s fince as *Christopus* saith, nothing is profitable vnto them. You see testimonies of his murther before your eies, tokens of this periury I ring in your eares, his lust the gods abhorre, and shall he yet liue s

This faid, there grew a great muttering among the nobilitie, and the noise thereof awaked the emperour (whose sleep had flayed the working of the inchantment) who finding him felfe wholy imbrewed with blood, his doores fast locked vnto him, beganne to misdeeme: whereuppon calling and exclaiming on his attendants, some of them at last fearefully opened the doores. The nobilitie hearing of his freedome, prefently fled; but when as the fatall fruits of his furie were discouered vnto him, and his ruthfull eies beheld what his hands had executed, Lord what pittifull exclamations vsed he! how hee rent his breast with furie, how he tare his face: At last, laving him downe vpon the mangled members of Diana, and embracing the dead bodie of Margarita, hee washed both of them in his teares, and demeaned himselfe so wofully, as it was wonder to behold; at last, with a bitter sigh he brake out into these bitter words, (whilest his nobles hearing of his recouery, beganne to reenter the pallace) True it is that Plutarch faith (quoth he) that life is a stage-play, which even vnto the last act hath no decorum: life is replenished with al vices, and empouerished of all vertue. Sooth spake Christppus when he alleadged this, that the euilles of this life are fo many, that the gods can not invent more, neither a living man indure halfe; so that rightly I may fay with Hercules:

Plenus malorum fum iam, nec superest locus
Alijs nouis recipiandis———

But why philosophie I of life complaining on it where I ought onely to conuict my selfe? It is not the wretchednesse, but the wickednesse of life that maketh it odious. Then hast thou occasion (wretched man) as thou arte to learne thee, who having sinned in the excesse, oughtest rightly to have thy comforts in defect. Yea I have sinned O ye heavens, first in beguiling this chast Margarita with hope, in wronging my deere parents in their age, in slaughtering this poore infant with his mother. Oh Aetna of miseries that

that I fee! oh ye Cuscan princes, why fuffer you me aliue. that have stained your empire with such infamies why vnsheath you not your swords? for pitie delay not, for pittie rid me of life: alas, why craue I pittie, that haue beene altogether pittilesses ah yee flockes of flatterers, where are you nowe that fedde me with follies? come nowe and punish my follies in me: none heareth me, all forfake me, despised of the gods, hated of men; ah iust heauens, I honour you that haue left mee occasions in my selfe, you cursed eies of mine that haue glutted your felues in vanitie, fince you reft me of my fenses. I will be reuenged on your sight: which saide, hee drew out his eies weeping piteously in so ernesul maner, that the whole affiftance became compassionate: at last some one of his nobles labouring to pacific him, alleadging reasons of great weight, which in a man of gouernement were fufficient to quallifie the furie of forrow, he replied thus: Friends and princes the force of reason, (as the Stoicks say) is not to bee vsed in those things that are not, it concerneth not me (lords) that I liue, perswade me not for that cause to entertaine and thinke of life, for if it be odious to those that through infirmities of their flesh grow in hate with it, what should it be to me, who have not onely a bodie aggreeued with forrowes, but a foule sweltered in sinnes; lament mee not therefore. neither releeve me: for as the dewe causeth leprosie in man though it veeldeth life to floures, fo teares rather torment those that dispaire then releeve them; and though they comfort the distressed, yet they are tedious to the desperate: I feele my forlorne heart (you nobles) cloyed with thoughtes and longing to be disburthened. I see with mine inward eies the ghosts of these poore slaughtered soules calling for instice at my hands; stay me not therefore from death, but assist me to die, for by this meanes you shall ridde your countrey of a plague, the world of a monster. Such as are wounded with brasen weapons, are according to Aristotles opinion soone healed; fo likewise are they that are tainted with easie forrow: but whereas the passions exceede reason, they have no issue but death; the instrument that woundeth is deadly. Ah my heart, I finde Plutarchs reason of force; for as the sunne

is

is to the heauen, so is the heart to the man; and as the one eclipseth, the other cloudeth; when the one danceth, the other dieth. I seele thee (poore heart) disposses of al ioy, and shal I continue posses of life; no (you ghosts) I will visit you. This saide, he grapled about the floore among the dead bodies, and at last he griped that weapon wherewith he slew Margarita, wherewith piercing his hated bodie he breathed his last, to the generall benefit of all the Cuscans, who in that they would pacifie the emperour Protomachus, who as they understoode had leuied a huge armie after they had enterred their slaine emperour with his saire loue, bestowed honourable sunerall on the princesse Margarita, on whose sepulchre, as also on that of Dianaes, Arsinous wrote these epitaphs.

Margaritaes Epitaph.

A bleffed foule from earthly prison losed,
Ye happie heuens hath faith to you conuaide,
The earthly holde within this tombe inclosed,
White Marble stones within your wombe is laide:
The same of her that soule and bodie lost,
Survives from th'ile to the Bractrian coast.

A precious pearle in name, a pearle in nature,
Too kinde in loue vnto too fierce a foe,
By him she lou'd, shee dide, O cursed creature,
To quite true faith with surious murther so!
But vaine are teares for those whom death hath slaine,
And sweete is fame that makes dead liue againe.

Dianaes Epitaph.

Thy babe and thou by fire and husbands hand,
Belou'd in staied sence was staine in rage,
Both by vntimely death in natiue land
Lost Empire, hope, and died in timelesse age,
And he whose sword your bloud with surie spilt,
Berest himselse of life through cursed guilt.

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All ye that fixe your eies vpon this tombe,
Remember this, that beautie fadeth fast,
That honours are enthralde to haples dombe,
That life hath nothing fure, but soone doth wast;
So liue you then, that when your yeares are fled,
Your glories may surviue when you are dead.

In this fort were these murthered princes both buried, & honored with epitaphs; by which time the emperor of *Mosco* arrined in *Cusco*, who certified of that which had insued, with bitter teares lamented his daughter, and vpon the earnest submission of the *Cuscans*, spoiled not their confines, but possessing himselse of the empire, he placed *Arsanous* gouernor of the same, whom vpon the earnest reconcilement and motion of the Princes, he tooke to fauour, being certified of

his wrong and innocencie: which done, he returned to *Mosco*, there spending the remnant of his dayes in continual complaints of his *Margarita*.

FINIS.

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Prosopopeia

CONTAINING

THE TEARES OF THE

holy, bleffed, and fanctified MARIE, the Mother of God.

Lvke 2.

And moreouer, the swoord shall pearce thy soule, that the thoughts of many hearts may be opened.



LONDON.

Printed for E. White.
1596.

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TO THE RIGHT NOBLE, THE MOTHER

COVNTESSE, COVNTESSE
of Darby, and the vertuous and denout Counteffe of Cumberland, Charitie in life,
and eternitie after death.



Ight noble Madames (and more noble in that deuout) I haue made you patronesses of a iust cause, the teares of a matchlesse

mother, shed for a Sauior & a sonne: If to begin your new yeere you shall but peruse these in deuotion, I doubt not but they wil prove holy motives of meditation: in shedding one teare with Marie, you shall confesse with Barnard, that you purchase much interest in Iesus. I ioyne you in this greatest of your honors, not for your births sake,

The Epistle Dedicatorie.

sake, (for wee may disparage our selues) neither your wealth fake, (for riches are as the deaw in Aprill) but for your vertue fake (which retaineth this qualitie of the Sunne, communicating his beames to all things, inriching euerie one without impouerishing himself.) Good Madames, accept these teares in their nature, and hold it better to weepe many times with Iefus and Marie, than to laugh with Belial and the world, for the world hath deceiued you long, but pietie will eternize you for ever. If you shall but grace what,I gine, my desires are satisfied: if gine what you owe, you shall grieve when you reade, if as you reade you consider, you have the end of true confideration. For to lament sinne, is to redeeme sinne.

Noble Ladies, vse not these giftes as the Romane Matrones their puppies, spit not in their mouthes to make them waite at your heeles: neither cocker them at your breastes, least Casar holde you more careThe Epistle Dedicatorie.
careful of your whelpes than your sonnes:
but vse them as the goldsmith his mettal,
trie them at the test of your contemplation, and so prise them. God worke that in
your hearts, that my devotion intendeth
to your soules, and blesse you in giuing mee grace to serve
him.

Your Honors most bounden,

T. L.

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To the Readers.



T was a custome amongest the Cretans, (gentle readers) when they intended to vse their most bitter and vehementest execratitio, to desire that those

whom they hated, should fixe their whole delights and likings on an inueterate and euill custome. This Cretan course, I feare me, is fallen vppon our age, wherein men are so accustomed to vanitie, that nothing pleaseth which is not pleasant, nothing is fought after which is not amorous. Which lamentable error and sicknes of our time, beeing so ordinarie, I almost waxe in despaire of the happie issue of my deuotion: for some I know will condemn me, & that iustly, for a Galba (who begat foul children by night, and made sayre pictures by daie:) To whom I answere, that I paint sair things

The Epistle

things in the light of my meditation, who begot the foule forepassed progenie of my thoughts, in the night of mine error. Some other, (and they superstitiously ignorant) will accuse me for writing these teares, defiring rather with Brentius, to impaire the honor of the mother of God, than with Bernard to inhance it. To whom I answer, that it is better imitating many holy mens deuotion, than cleauing to a few mens foolish and gracelesse contemptes. For other that haue wept (as Peter his apostasie, Marie her losse & misse of Christ,) their teares wrought from them either for repent or loue. But these teares of Marie the blesfed, are not onely ratified by a motherlie compassion, a working charitie, & vnstayned loue, but by a manifest prophesie. wherein Zacharie tolde her, Et tuam ipfius animam pertranfibit gladius, And the fword of forrow shall pearce thy heart. And the reason is an exed, To the end that the harts of many may be opened. This swoord of griefe, fayth Beda, is the swoord of forrow for our Lordes passion, Chrisostome and Bernard, the fword of loue. To good men therefore let this fuffice, that in imitation

to the Readers.

of no lesse than five & twenty ancient, holy, and Catholique Fathers of the Church. I have enterprifed this Prosopopeia: to the bad I yeeld no reafon at all, who wanting deuotion, can have no feeling at all. Some there bee that will not onely gybe at this complaint, but impaire the person, drawing from Maries demerite all that which the fathers in her life helde marueilous, to whome befide the fpeciall testimones of Iohn Damascene, and holy Gregory, who haue written largely of her dignities, I oppose that of Bernards, Quod feminæ obtemperat, humilitas sine exemplo, quod fæmina Deoprincipetur, sublimitas sine modo. Some there be that will accuse the stile, as to stirring, some the passion, as too vehement. To the first I will be thankfull. if they amend mine errour: to the next I wish more judgment, to examine circumstances. Some (and they too captious) will auowe that Scriptures are misapplied, fathers mistaken, sentences dismembred. Whome I admonish (and that earnestlie) to beware of detraction, for it either sheweth meere ignorance, or mightie enuie, for the

The Epistle

the detracter first of all sheweth himselfe to be void of charitie, and next of all extinguisheth charitie in others. To leave them satisfied therefore, let this suffise, I have written nothing without example, I build no waies on mine owne abilitie. If therefore they hold it mistaken which they have not read, let them acquaint mee wyth their mislikes, I will surther their readings and establish their iudgements.

Finally, whosoeuer Turke like, seeketh to kill mee with reproofes, for cherishing him with meditation, let him beware of ingratitude, least according to the opinion of the Platonikes, hee proue Corpus obliuiosum, a forgetfull and fantastike bodie.

Hauing thus preuented the captious, I turne to you curteous and vertuous readers, to whome I commit and commende these labors, wherein if you exercise your sellues you shall gouern your senses, which as Gregorie witnesseth, are certaine windowes, whereat the waters of temptation doo enter. In meditating with Marie, you shall finde Iesus: in knowing Christs sufferance, you shall be instanted in his loue: in hearing his wordes, you shall partake his wisedome

to the Readers.

wisdome, which who injoieth, leaueth the world as transitorie, and seeketh after heauen for immortalitie. Heereon Augustine exclaimeth, Vnhappie is he that knoweth all things, & knoweth thee not: bleffed is he that knoweth thee to despise all things. If these stirre anie fire of deuotion in you, then shal I not greue to see the Baalits, my reprouers, mangle themselues for shame, whilest the fire of Gods intire love consumeth and drieth the facrifice. Briefly, our Lord fend a plentifull haruest of teares by this meditation, that the deuout heereby may wax more confident, the incredulous beleeuing: the indifferent, more zealous, that now at last after I have wounded the world with too much furfet of vanitie. I maye bee by the true Helizeus, cleanfed from the leprofie of my lewd lines, & beeing washed in the Iordan of grace, imploy my labour to the comfort of the faith-

full.

Yours T. L.

ERRATA.

Io A 4: page, li. 18. for fonne hath died, read fon died In the 6: p, li: 14. for fonne, read fyen: In the 7, li, 4. for rest read rest, l, 19: for lost read lest: p. 8, l. 8: for queen read quier, p, 9, l: 16. & 17, read, one individed graue, might burie two individ, p, 10, l, 16, hart, read hearse p, 12, l, 4, for dissolution, read desolution: In C. p, 8, li, 3, for a free, read sue p, 10, li, 11, read them, beeing reproved, p, 13. l, 17, desires, read disasters In D. p, 16 Oditus read Odilus: E, In p, 1, l, 20, mortuam, read mortuum.





THE TEARES

of M ARIE the mother of Christ.



S foone as our Sauioure had paide the tribute of our redemption on the tree of the

Crosse, and suffered in the slesh, for the offences of sleshly men, iust and compassionate Ioseph, (with his affociates, who had begged the bodie, and taken the true Isaac from the pile of the sacrifice) wrapped the prison of Christs eternitie in fayre linnen B clothes,

The Teares of Marie. clothes, addressing himselfe to beare him to his fepulchre, but Mary the maiden mother, who during the time of his passion had welnigh emptied all the riuers of her compassion, & rifled the treasures of her remorfe, to lament her fonnes most tragike martvrdome. accompanying her deuotion with their duty, as they wrapt him, shee wept him; as firie zeale assisted their hands founding griefe wrought on hir heart; her eie grudged at that their hands did execute, and hir eyes onely griefe was fo vehement, that they executed themfelues in executing griefe.

Ahlas (amiable Ladie) howe fatest thou like the desolate turtle weeping thy make? How many legions of miseries were armed against thy sole & singular patience? Thy dead ioyes gaue thy sorows suck, & sorrow

was fo active in thee, as if thou hadft bin wholy resolued into forrowe. They that beheld thy griefe were amazed to beholde it, yet thou in fuffring it, thoughtest all to little for him thou sufferedft. Thou flaming bush re-Chrisoft. in plenished with fire, yet neuer Genes. burning, thou flourishing rod of Bernard Ho-Aaron swiftly springing, thou mil. 2. de virgin. lock of Gedeon filled with celeftiall dew, how neere neighbours were thy lips to the dere lips of thy fonne? How redy were thy handes to discouer thy cause of griese, to the end thou mightest couer those lims which did cofort thee in life. Thornes could not let thee fro kissing his torne face, fro his dead countenance grew thy disconsolate comfort: The suppose of what hee was, made thee greeue that fo he is, & the hope of that he wold be,

gouer-

The Teares of Marie, gouerned and bridled the forrow wherein thou wouldest be. Ah faire among the daughters of Sion, hee that had seene thy cheeks (like clusters of grapes in Engaddi) become more pale than the frosty face of Apennine: hee that had feene the mother imbrued in the bloud of her Sonne, the Son bedewed with his mothers teares, coulde hee leave off teares, except hee had forfworne them? Oh ye Angels of peace weep with this virgin, mourne heauens, droup starres, the Lord of heaven hath fuffered, and Marie figheth for him: the Sonne hath dyed for all, the mother deads her heart with forow, for the Lorde of all: his dead bodie is the mirror of her losse: her lively griefe is the motion and spirite of her loue: she exclaimes

exclaimes on euerie fense, but they forfake their offices: his eies will not beholde her, his tongue will not falute her, his handes will not imbrace her, his eares will not heare her, yet yeldeth her charitie fuch vigour to all her fenfes, that in looking on him, shee seemeth to give his dead eie a fecond fight; his deaf eare, a relenting attention; his fenfeleffe armes and hands, a habite of imbrace, only feeing the tong the vnkindest member in requiting her, she betrothed her tongue to complaint, and thus most pensively lamented.

O my God, lend mine eyes a Ieremy 9. well of teares, for they must weepe a worlde of wrongs. Let the voice of my complaintes pearce the heauens, and let the centre shake, to heare my shriks.

3 Ah

2: Reg: 30

Ahlas this day must I be tender, having as many forrows to weepe for, as dales to live: and no daie to liue, that hath not his legion of forrowes. Mine eyes breake my heart, when I consider what my heart must discharge by mine eyes. Oh Lord thou feeft my wrong, take thou my cause vpon thee, for an infinite passion is required to lament my infinite losse. I am the tygresse depriued of her young whelp, the facred tree that have loft my fonne, that altar of heauen, who want my facrifice, the throne of Salomon, who faile my king: the orientall gate, who lacke the bridegrome. I am the root of Iesse, the high mountain, the ladder of *Iacob*, the propitiatorie, the tower of David, the terrestrial paradise, yet am I not

Chri: ho: de Io: Baptist Hier. in 44 Ezechiel Greg: Nissen de nat: Dom Bernard super missus hortum condusum, &c

in

in this, that I want my braunch, I lack my increase, I faile of my Angell, I am depriued of my tenant, I am robbed of my keeper, and rest of my citizen.

Come yee daughters of Ierusalem, and weepe with mee, beholde, hee that leadeth captiuitie captiue, is nowe a captiue, and I in looking on am a caitiue: Beholde the golde that was bright, is become dimme: the doues eyes are growen darke: the growing Lillye is quite choaked by thornes: weepe yee foolish virgins, your bridegroome is parted. Feede with poore *Marie* on the bread of tribulation, for I haue lost a sonne, and you lost your Sauiour.

Ah looke with mee you iudiciall eyes of Ifraell, beholde riches apparelled in pouertye;

4 beautie

beautie obscured in darknes, charitie exemplified in death, death crucified by charitie. Beholde him whose beautie the Sunne & Moon admire, whose maiesty the heavens and earth reuerence, whose wifedome yeeldes wifedome to the queene of Angels, by whose beautie the colledge of all happie foules are maintained: beholde him livelesse, to get you lyfe, breathlesse for your benefite, naked, to give you clothing, wounded for your weal, bleeding, for your beheft, and can you chuse but weepe with the mother the losse of such a sonne? Red waxe in the Sunne becommeth white: hard diamondes in vineger waxe fofte: one Summer ripes many fruites: fince then the Sunne of iustice hath shined vpon you, be ye mollified like waxe, lenyified like diamonds, ripened like fruite: that the

Bernard. Granaten. li. meditationű

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the water of angels may drop from your eies, that the fire of charitie may cause compassion distill from your braines, so that weeping with me so great a losse as I weepe, the world may know the want of him we weepe for.

I lifte not vp my voice with Elau to weepe, hee found a brother, I hauelostasonne. Iacobkissed Rachel and wept for ioy to fee her: I kiffe the bodie of my fonne, and weepe because I see him not: Oh would my Rachel might bee his woundes, woulde my concubine were his croffe: would his winding cloathes were my wedding coats, & indiuided graue might bear to individed heartes. The daughters of Israel wepte ouer Saul, and hee a wicked king: O yeedaughters of Ieru/alem 2. Reg. 3 weepe, houle, and lament, a Sauior is departed from you, a just king hath

hath fuffered. Let your faces bee fwolne with weeping, for I wil water my couch with teares. Let the voice of my mourning bee heard in your streetes, for the noise of tribulation is harbored in my heart. Weepe discomfortable teares, and I wil mingle my drinke with weeping: with weeping conduct that Lord to the graue, who weepingly bewailed, and bewailingly wept ouer your Citie.

Pfalme 102

Ierem, i4

Inforce your felues to weepe, whileft my eyes faile me thorough weeping: powre your teares on his heart, whileft I feede on teares daie and night. I will powr all my teares into his wounds, he wil put all your teares into his bottell.

Pfalme 80

Let your teares run like a riuer, &let my teares be feas to fuck them vp, only assist me in my strong weeping and teares, and he will wipe awaie

26

waie all your teares. Why claime I partners in my griefe, who have no partners in my loue? No creature loued thee deerer in thy life. & shall I feeke affociats in bewailing thee? Ah my fon, could ought but death depart thee and mee? Nay, coulde there be one step betwixt mee and death, who onelye in death maye now feeke thee?

O Iesu my Father, my Sonne, fee heere an indiffoluble Enigma, Enigma in-I a Virgine, had thee a Sonne; extricabile, Maria est virgine thou a fon, hadft mee a spouse; my go, mater, fonne is my father, and I am the foons, filia.
Benedictus daughter of my fonne. I will then in vita Marie. weepe for thee as my father, figh for thee as thy daghter, die for thee as thy spouse, and grieue for thee as thy mother: & as thou art wonderfully mine, so will I weepe such a labyrinth of teares, as no mortall mourner shalbe able to tract them, I will

27

I will diffolue my relenting, & yelding passions with all their fruites, to lament thee as a sonne, I will put on the roabes of diffolution to mourne for thee as my spouse, I will gather & ingrosse al griefe, to weep for thee as my father, & beginning where I end, and ending where I began, I will make my tears famous in their continuance, and my loue more inflamed by thinking on thee.

I coniure you ye daughters of Ierusalem to looke on me, but weepe no more with me, I lament a sonne lost, to teach you to weepe for the sorowes of your children to come: but if the entrailes of your pittie, & springs of compassion must needes breake out, weepe you onely his harmes in life, & let me bewaile the losse of him by death: my consident minde and firme constancie, when

when the world was diffurbed at his passion, made me peremptorie: when the earth trembled. I was not troubled, whe the pilers of heaven Bernard in were shaken, I founded not, they Medit. fell. I flood: now am I drowned in the fea of bitternes, his eie of compassion (the pilot in those seas) hath lefte mee, the helme of my hope is Granatenfis broken, the funne of my comfort is lib de vita eclipfed, hee hath past the brierie & thornie paths, the scourges hath registred his patience on his backe, the nailes have tied his triumphs, our finnes, his bodie to the croffe, Iniurie hath fpit her venom, Infamie hath doone his worft. Iuflice hath ranfackt his right: wayle this yee daughters of Ierusalem, for your children shall wring for it, I onely exclaim on death, death hath triumphed ouer life, til glory ouercome death, the holie one hath perished.

rished, & seeth no corruption: one daies, one houres, one minutes want of that I loue, make euery day an age, euerie houre a million of ages, euerie minute an eternitie of forrow, for that I want.

O you that passe this waie & beholde this bodie, you that looke on these wounds. & see these lims: tell me, Is not beautie oppressed? Maiestie imbased? Innocencie martired? Come neere and judge if anie griefe may bee compared with mine? The fairer children we have the dearer we love them, and shuld I who bare the mirrour of all beautie in my wombe, cease to weep for him? You men of Ifrael that beholde this, bee not amazed at my griefe, my loue was extreame, my griefe must not be extenuate: the grace was great to beare Christ, the courage is as great to bewaile him:

his

his beautie was infinite, and shall my moanes bee definite? thornes which martyrize his beautious browes, this bloud which bedeweth his bloudlesse face, these woundes that difgrace his bleffed bodie, this humilitie in fo great & mighty a monarch, are prickes and fpurs to egge you vnto repentance; fpringes to washe you from your wickednesse, gates to bring you to glory: all these are but stinges to stir you to loue God, mirrors in which you fee his beautie, books in which you reade his wifedome, and preachers which teach you the waie to Oh thou paschall lambe, Ambrose in heauen. whose bloud hath bin sprinkled on Math. the timber of the croff! Oh thou by who men are deliuered fro ye thraldom of Egipt, & the captiuity of the prince of this world, whose death killed their death, whose facrifice fatisfi-

fatisfied for their finnes. Whose bloud deliuereth them from the chastising Angell, whose meeknes pacifieth the ire of the father, and whose innocencie deserueth for them true securitie and instice.

zech. 2.

Thou booke which the Prophet fawe written both within and with out, why striue not men by theyr fighs to breath life into thee? And why should not my cries of compassion recall thy spirit? Ahlas my God, finne hath gotten the vpper hand, these Iewes are amazed, thy mother vnable, their zeale cold, my power fmall, the vnbeleeuing are many, and penitents have too fewe teares to bewaile thee: vet while teares yeeld me anie tribute, fighes vouchfafe me anie fuccour, tongue affoord me anie words, I will weep for thee, figh for thee, and talke of thee, defiring rather to furfet in wordes

wordes, than to shroude my zeale, and rather die in bewailing thee to much, than liue to lament thee too little.

O thou glaffe of grace, who hath bespotted thee? who hath brought thee into the shadow of death? Ah deare foule, what northwind of fin hath blowen hether al this tempest? meeknesse could not offend, patience did not infult, innocencie was faultlesse: the vvolse shoulde haue fuffered, not the lambe: the guiltie, not the guiltleffe. Oh the immeafurable reach of thy mercie, I have fpied the infearchable bent of the fame, thou hast lefte life to reuiue them that loath thee: fuffred death. for fuch as detracted from thee. borne mans infirmities, and fatisfied his finnes.

O grace beyond all conceit, O marueilous mysterie: Thou di-C edst

Prouerb. 6

edft for man, man declineth from thee: thou fufferedft for his finnes. he fighethnot forthydeath. Omen fwift footed to run to wickednes, haue you no affects to bewaile him who fuffered for your defects? Wil you not weep for the prophet that died for your profit? Haue you no teares to fpend for him, whose life is spent for you? O ingratefull, O iniurious, drawe neere and behold a mother bewailing your ingratitude: a fon dead for your redemption: and though you lament him not for the plentious confolations you have received by him, yet grieue for him for my plentious griefe fake, who have loft all my ioye for your generall comfort.

Beholde these lippes are closed which were wont to vtter oracles of comfort: those eyes are shut which

which neuer behelde your infirmities without flouds of compaffion, the handes are maymed which were liberallye opened to all good workes, the feete are wounded that brought you tidinges of peace, eache parte of him is thus mangled, to amende you: hurt, to heale you. galled, to doo you good: pearced, to worke your profite. And haue you no one teare to tender for his kindnesse?

Ah ingratefull that yee are, and more infensible than beastes, more cruell than tygers, more harde than stones: the Sunne put on mourning garmentes, when my sonne suffered, and shall not the swoorde of afflictions peatce your entrayles to beholde this tragedie? The vaile of the Temple rent from the top to the bottome,

and

and will you not rent your heartes with ruth, to regard his rent bodie? The earth trembled for feare, and wil you not weep for pittie? Stones breake in funder, and shal not your stonie harts wax tender? The dead for fooke their graues, to grieue for him, and shal not the liuing despise their delights to lament him?

40. Geneseos

Genes. 37

Iud. 6

Ah iust Abel, thy bloud cryeth for reuenge, and hath pearced heauen, but it is dispersed and despised on earth. Ah holy Ioseph, thy bloudie coate hath broached a spring of remorse in Iacobs eies, though thy brethren lament thee not. The chosen Israelites mourn for their Sampson, though the Philistians afflicte thee. Oh men, the Saints in heauen blesse this bodie, you sinners on earth will not bewaile it: the heauens shew his greatnes, yet men on earth acknowledge not his goodnes.

nes: the starres declare his diuinitie, men decline not to see his dead humanitie: the flowers of the fields testifie his beautie, but the wormes of the earth forrowe not his obscuritie.

O you race of Adam, he that created all things without trauell, gouerned them without care, fustained them without thought, and posfessed them without necessity, now lieth heere dead, trauelled by forrow and death, blinde to make you fee, fenfeleffe to make you feel, fubiect to make you foueraignes, and shall he have so much care of you, & you so little compassion of him? Oh you hardned in heart, blinded in vnderstanding, surfeted in sensualitie, wil not then your stony harts otherwise suffer ye to weepe, come gather teares from the wel-head of his benefits, that you may affift me

3 to

to bewail him: he hath drawen you from your banishment to your blessing, from obscuritie to life, fro death to eternitie. What he punished in the angells, he pittied in you. what he perfecuted in himfelfe, he hath pacifid for you. In the old law whofoeuer had falne into the vncleannes of leprofie, was thus cured and thus cleanfed, the priest taking two fparows, when he had flain the one, difmissed the other, & anointing the fick of the leprofie with the bloud of the dead one, hee thereby recured the ficke, & purged the vncleannes. And what figure is this, ô ye fonnes of vanitie, but the tipe of your owne imperfections: you are spiritually falne into the leprose of fin, this noble facrifice, this facred priest hath taken two sparrows, his bodie and foule, to cleanse you of your leprosie, his bodie hath hee fuffered to die, to bee rent, to bee

Leuit. 14

torne, to bee whipte for you, his foule hee hath difmiffed, and by the bloud iffuing from his wounds Anima nulhe hath clenfed your leprofy, ratifi- lus potest oced his couenat, shut you in the arms cidere. of mercye, shuted you with your Math. 10 wedding garmets. Oh then though his fufferance touch not your harts let his benefites turne them. weep, weepe on him that praieth for you as your priest, praieth in you as your head, and must bee intreated by you as your God. Behold your phisition whom desire of gold hath Ierem. 107 not drawen to you, but intirenes of mercye hath prouoked to affuage your miserie. Beholde that Christ that hath vnited you to God, reconciled you with his bloud, & vrged compassion for you with his tears: your fins have feparated you from him, his death hath alied you Ierem. 50 to him. O hard hearted men cannot this moue you, the harke to further

mo-

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motives, and let them amend you. God in the first lawe appointed a free citie of refuge for the afflicted, and priviledge for the offenders. whereto whofoeuer had grace to approch before he were apprehended, hee was affured of fafetie, and defended from iustice. In this new law, this Christ (oh true tipe of charitie) hath made these cities in himfelfe, established this priviledge in his body, and walled the fame with his wounds. Hether, ô you finners, repaire, heere shall you have mercy for teares, life for repentance, remission of sinnes, for confession of finne. Oh contrite finner, dwell in these cities, let your memorie inhabite them, thy meditation imbrace them, thy pittie bewaile them. Thinke on these woundes, they wil heale thee, forfake them, death will follow thee, forget them, mercie will

will denie thee. Abuse not the priuiledge of wounds, death, and paffion, least thou bewaile too late the horror of hell, death, and damnation. Will none weep with me? Will no reasons wound you? Are teares fo scant, for mercies fo plentifull? Come, come and learne what tears be, that you may know their benefites. The finners teares are Gods mirrours: their penitent fighs, his incense: God heareth praiers, but beholdeth tears: praiers moue God to heare, tears compell him to haue Efay 38 Ambrofe mercie. Silent teares are speaking aduocats. It was not Maries anointing with fweet balme, Maries drying, with faire haire, Maries attention with humble heart, but Maries teares, they wrought my compassion. Oh come & weepe then, & if not weepe, yet confider. Proude man, fee here the patterne of humilitie.

The Teares of Marie, litie: humble, learne heere whereof

to releeue thee: irefull, learne here the benefite of fufferance, patient.

receiue here the crown of durance: couetous, learne heere to affect po-

August.

uertie: poor, receue here, how thou hast Christ thy companion: the only sonne of God, hath made many sons of God, hee hath bought him brothers with his bloud, approued them, and beeing approued, redeemed them beeing solde, honoured them by suffering dishonours, and given the life bysuffring death. Let him therefore be wholy infixed in your hearts, who wholy was cruci-

fied for you on the croffe. O men loofe not these blessings, forget not these bounties. This Christ subjected himselfe to the power of death that he might deliuer you from the yoake and power of the deuill: hee tooke seruitude vpon him, that hee

August. lib. de virgin.

might

might give you the libertie of eternal life, hear what he crieth in your foules, and respect his summons.

O man see what I suffer for thee, there is no griefe like to mine. I cry vnto thee who died for thee. Behold the paines wherwith I am afflicted.fee the nailes wherwith I am pearced, and although the exterior griefe be fo great, yet the inward forowes are more vehement, when I behold and find thee fo vngratefull for my passion. Behold man whom you crucified, beholde God and man whome you woulde not be- Hierome iii leeue, beholde the woundes which you inflicted, acknowledge the fides which you wounded, all which were opened for you, but you will not enter: I gaue my felfe for you, that I might redeeme you from all iniquitie, I suffered with entire loue to winne your intire

Ambrofe.

entire loue, beeing God I became man; beeing the fountaine of all plentie, I fuffered hunger, I the wel fpring thirsted, I the light, was darkned. I the rest of al, was wearied for all, false witnes outfaced veritie, I the judge of the liuing & the dead, was iudged by a mortall creature, Iustice was condemned by the vniust, discipline was beaten, the clufter of grapes was crowned with thorns, vertue was weakned, health wounded, and life made death, my heart forfooke me in torments for you, they wounded my hands and feet, so that al my bones were broke asunder, euen in that weaknesse I dyed for you being wicked. Why therefore fasten you me to a more greuous croffe of your fins, that that wheron I was crucified? The croffe of your crimes is more irksome vnto mee than the crosse whereon I lately

August.

Rom. 5

August. in quedam sermonem de die Iudicij.

lately fuffered. Taking compassion on you, I willingly afcended. Oh then weepe for me, because I suffered for you. Thou that runnest after delight, surfetest in pleasure, defirest ease, come to this schoole, and learn thy leffon, let my grace draw thee from difgrace, my fufferance, from thy fenfualitie, my charity fro thine vncleanesse. Beholde the law is fatisfied in my bloud, and your infirmities are couered by my croffe. I a man praide to me a God, I a judge wept ouer you being con- Innocentius demned: to ease your temptation I was tempted for you: yet for all these dolorous deserts, you yeelde me no teares of true forrow. I was fpit vpon to wash you, I was couered, to the end that the vale of fin and ignorance shuld be taken from your hearts: my head was wounded, to the end that your head Adam Hiero. fuper Matth. fhould

should be restored to health. I was buffeted with fifts, & mocked with wordes, to the end that you should applaud me with your lips, lifte vp vour hands vnto me, and worship me both in deeds and wordes, thus louing you, and washing you from your finnes, disdaine not to bee reconciled to me in repetance. Heare the three things figured in my paffion, my head was bowed downe, in figne of remission of finnes: water issued from my sides, in token of the cleaning of your faults: bloud, in figne of the redemption of your punishment. Oh let the effects of these fignes force you, I am a medicine to the ficke, a rule to the depraued, a dwelling place to the defolate, and a light for the darkned. Oh come vnto me you hard harted, for to be turned from me, is to fall: to be converted to me, is to rife: to be grounded

August. lib. Supput.

grounded in me, is to florish: 8 turn vnto me, whom no man lofeth, except deceived, no man feeketh vnmonished, and no man findeth vnpurged. I am the first that come to you, and the last that go from you, I being iust, came vnto you sinners, that of finners I might make you iust: I beeing holy, came to the vnhallowed, to the end I might make you whole: I being humble, came vnto you being proud, that I might make you humble: I came not for the just fake, but to correct the reprobate: I came not for the strong, but to heale the weake: I came not for the resolued, but to strengthen the doubtfull: my melodie is the amendment of finners, my triumph the constancie of martirs, my desire theimmortalitie of ye faithful. Thus fat ye bleffed mother, fomtime perfonating her fon, to perfuade more mouing-

Remarc

mouingly, fometime foliciting the assistance by great motives to bewaile him earnestly, fomtime weeping, while forow ftopt her speech, fometime perfwading whilest charitie quickned her tongue, fomtime bemoning hir while she beheld hir dead fonne, fometime recomforting Marie that fate weeping at her feet, so that those that disdained hir fortune, were amazed at her constancie, for though shee bewayled like a naturall mother, yet indured fhe like a confident martyr, & therfore fayth Chrisostome, she was vexed with an intollerable agonie of griefe, because shee was touched with an vnfpeakable affection of loue, wherby being vnited to God, we feeme to be converted & made one with him. Oh my foule confider a while, whilest the solitarie maide fitteth ouer her fonne, what fhee

Bernard

fhe is that bewaileth him? This is the bleffed amongest women that was falu ted by the Angell with Aue, as being deliuered, ave, fromal curse: Libro de na-This is that *Marie* that by interpretation beeing the fea, retaineth fixe qualities of the same. Of the sea it is faid, that it is the collection of al waters, either fower or fweet, the head and hosterie of all flouds, a helpe in necessities, a refuge in perills, an ease in trauels, a gaine to laborers: of her it is faid. Let al the waters vnder heauen be drawn into one place, which gathering of waters, is the accomplishment of natures: the fea is the Anselmus head and hoftery of flouds, the head by the flux of waters, the hosterie by the refluxe: fo the bleffed virgine is the mediation and head of grace, & whatfoeuer good we receive, it floweth from the fruit of her wombe. Thirdly, ye fea is a helpe in necessitie, D Fourth-

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Fourthly, as ye fea is a refuge in perills when in her maine bodie we escape shipwrack: fo the immaculate maid bringing forth the fulnesse of our redemption, deliuereth vs from the shipwracke of our foules. So testifieth Bernard of Marie, Quia aperit sinum pietatis vniuersis. Fiftly, the sea is a helpe to shorten the waie of the traueller: fo in this great fea of this world this holy maiden directeth vs and shortneth our waie by the staire of her humilitie. Sixtly, it is a gaine to labourers, making the rich by trafigue: fo he that trafiqueth with this bleffed maide in meditation, imitateth her in deuotion, accompanyeth her in forrow, shall receive the gaine of his labour, and the fruites of immortalitie. This is she of whom Ambrose speaketh in his booke of virginitie, Virgo erat. She was a virgin not onely in bodie but in minde, for no circum-

circumuention of decit could adulterate hir fincere affect: in hart humble, in words graue, in mind wife, in fpeech sparing, in readings studious. This is the rofe without prickles, the flower of the rose in the prime: for as the fpring is the cause of gladnes, so was her fruit the cause of redempti-This is she whose humility hath raifed vs, whose virginitie hath inriched vs. & whose deuotion hath releeued vs. O how wonderfull was the fruitfulnes of this virgine, fayth Bonauenture, which no fooner recei-Anselme ueth falutatio, but conceiveth faluation. Before the virgin (faith Oditius) conceiued Christ, it was winter, but after she had conceived the word of God, it became Summer. Finally. thorough the vapour of the holye Ghost the flower sprong: A branch shall springe out of the roote of Iesse, and a slower shall ascende from

from the roote, as faith Esaie. And what other is this braunch (O thou bleffedst amongest women) but thy felfe the virgine of God: what this flower but thy fonne? O crimfon rose Iesus how in all thy bodie shine the perfect fignes of thy loue? Ahlasse there is no little space lefte without impression of loue or griefe . Hearke what Ambrose faith further of this virgin, She fixed not her happines in vncertaine fubstaunce, but fastned her hope to her fon Christ, intentiue in her workes, modest in her sayinges, whose purpose was not to satisfie man, but to feeke after God: to hurt none, but to fuccour all: to falute euerie one, to reuerence her elders, not to hate her equalls: to flie boafting, to followe reason, & to loue vertue. When dyd this virgin hurt her parents with difobedient lookes? When dissented fhe

she from hir friends? When despised fhe the humble? When derided she the weake? When shunned she the needie? Accustoming her selfe to converse onely with that companie of men, whose conversation shee might not be ashamed of? Whome past shee by without modestie? hauing nothing crabbed in her looks, nothing crooked in her fayings, nothing immodest in her actions, not wanton in gesture, not insolent in gate, not foolish in voice, but such she was, that the verie beautie, portraiture, and forme of her body, was the image of her mind, and figure of her honestie. The beautie of this teple of the Deity, was expressed in the Canticles, where it is fayd: O howe faire art thou my loue? Howe faire Cant: 4 art thou? Thine eies are like doues eies, yet is there farre more hidden This is the paradyce which within. God

God prepared to put the fecond Adam in. This is that virgin of whom Hierome speaketh, which passed the night in contemplation & watching the thiefe: in love of God the most learned, in humilitie the most humble, in the psalms of Dauid the most elegant, in charitie most feruent, in puritie the most pure, and in all vertue the most perfect. All her words were alwaies full of grace, because she had God alwaies in her mouth, shee continually praide, and as the Prophet fayd, meditated in the lawe of God daie and night. This is the virgin of virgins, the humble of hublest, in whome humilitie greatned virginitie, and virginitie adorned humilitie. This is shee whose humilitie adorned her fecunditie, and whose fecunditie consecrated her virgini-This is that Marie, into whose armes the faire vnicorne Iesus retyred

Pfalm 1

red himselfe after a long pursuit, by the praiers, teares, and fighs of the fathers.

This is the exalted, according to the Hebrew, or the starre of the fea, as Hierome translateth it: or the mistres of mankinde, according to the Siriake. This is she of whom the minibus. Sibils prophesied. This is she whom Sibil Erichea Euodius, Peters fuccessour, calleth Et breuis eimmaculate, without fpot, glorious greffus Maria de virgi-This is shee appoint nis aluo. in humilitie. ed before all ages, to beare the great Exarta est fruit.

This is the animated arke of the liuing God, which brought many blessinges to Zacharie and Elizabeth, as the Arke of the couenant 2. Reg. 6 did to Obed-Edom. This is shee of whom Albumazar prophefied, who Albumazar li. 6 in inter. fpeaking of the figne of the Virgine, fayde that there shoulde an imma-

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immaculate virgine be borne, fayre, elegant, and modest, that should norish an infant in *Iudea*, who shoulde be called Christ. Of this virgin there was found a testimony on the tomb of a pagan; where in a plot of ground these wordes were written, & found in Constantine and his mother Irenes time, An infant named Christ shall bee borne of a virgine, and I beleeve in him. O sonne thou shalt see mee againe in the time of Constantine and his mother Irene. The like Zonoras reporteth of a certaine Iew, who in a certaine ancient book written in three languages vsed these wordes: This is shee in whome Nestorius denying the vniting of the humanitie with the divinitie, our Lorde in iustice caused wormes to deuour and eate out his tongue. This is she in whom all vertues did concurre, all learning abound, all deuotions flowe, all comforts

forts depend. This is she, as Gregorie testifieth, which foretolde the Iewes of their destruction, and the desolation of their citie. This is the true celeftiall Pandora, decked and inriched with the whole gifts of God, the father, the fonne, and the holie Ghost. This is shee whome the Moores reported to furpaffe in excellence, this is the perfecteft of all perfections, as the Turkes and Arabians testifie. This is shee whome all the fathers in deuotion, the Mahumetists in theyr Alcoran, fet foorth with praifes, and inrich with titles. Oh fweete mother of God, who so speaketh of thee as Hierome fayth, speaketh insufficiently: humane abilitie cannot attain it, humane industrie is too weake for it. Whether art thou transported my foule? O my heart bee no more rauished with ioye, intentiue to praise: looke back to the foot of the croffe. there

The Teares of Marie, there is more cause of meditation, more cause of moane.

Ahlasse, what seest thou? Nay, what seest thou not to bewaile? If thou seest the virgines lappe, it is bloudied with the streames that sall from her Sonnes wounded head. If thou seest her modest eies, they are almost swolne and sunke into hir head with teares. If thou looke for her pure colour, it is decaied with extreame forrowe, her breasts are defaced with often beating of her handes, her handes are wearyed by often beating of her breasts.

If shee looke on the one side, shee sees Marie the sinner washing her sons feet with her tears: if on the other, she beholdeth Ioseph wofully preparing his suneralls: if on the other, she seeth virgins mourning: if on the other, she beholdeth soldiers mock-

mocking: if anie waies, she sees forrowes plentifull: knowing therfore in her selse, that true griese correcteth the minde, salueth the ofsence, and maintaineth innocence, shee gan renue her teares, and thus tenderly bewailed her.

If it bee a custome in nature, that fountains return from whence they first issued, bodies bee resolved to that wherof they were first created, ahlasse why should not the same law be in my tears, which first springing from loue, must be buried in loue, & no fooner buried but renued: nothing before his fulnesse hath his fairenesse, his ripenesse, his strength, his perfection, his praise. Why then delaie I my teares, which can neuer receiue their excellence, till they bee wepte to their vtteraunce. Ahlasse, teares are sweet weapons to wound and to winne harts, I will

I will vie them. I will inuite them. I will maintaine them, I will triumph in them: Come my fon, what now shall I weep in thee? Not thy death, for it is thy triumph: not thy contepts, for they were thy cotents: but thy martyrdom, which wrought my miferie. O finfull foules, behold two altars raifed by one massacre, one in the bodie of Christ, the other in the heart of the virgin: on the one is facrificed the flesh of the sonne, on the other the foule of the mother: fuch a death no creature hath fuffered, fuch a forrowe no heart hath contained. Cic Famil. 6 Philosophie concents to my forow, for mine eies increase in griefe, my passions are intollerable, beeing afflicted in al my fenses, my loue quickens my passions, my deuotion nourisheth my loue, my teares beautifie my affection. Woe is me, nowe am I rightly compared to the Moone. for

for my funne is eclipfed, and I am confounded: now iuftly am I counted a peele, being fed no waies better than by the deaw of teares: now am I improperly taken for a cedar, for the fweet fent of my blossome is vanished, my fruit is decaid, the leaves of my delight are fallen, onelye in this I retaine thy nature, by referuing my griefe in force, & my compassion to eternities. Oh what a wo is mine? What a forrow is mine? If the Angels behold this face, they bewail him; if the heavens look on this crueltie, they weepe for him: if the aire discouer it, it loureth: if the earth eie it, it renteth: What shall the mother then doo, that hath behelde her fonne martyred, and could not fuccour him: naked, & could not cloath him: thirsty, and could not comfort him: iniuried, and could not defend him: defamed, and coulde not aun**fwere**

fwere for him, spit vpon, and could not wipe him: finally, weeping, and could not comfort him. Out alasse. for teares I will paie teares, teares for former tragedies, teares for after paffion: teares for present miserie: tears in abundance, teares with vsurie. Oh thou fo excellent in holynesse, so mightie in power, and fo merciful in pietie, how shal I more righfully bewaile thee, than in confidering the wants I have, beeing divided from thee? I want thy presence to repayre my delights, I want thy counsell to inrich my foule, I want my iove by wanting thee. Nay, what wanteth not the worlde by thine absence? The humble are turned to proude: the faithfull falne to Apostasie, the poore are despised: the iust, reuiled: the patient, spit at: the faithfull, afflicted: deuotion, nowe is clothed with dissimulation: fanctimonie. with fimonie: conscience, with co-

Gregorie

Barnard

uetousnesse: hypocrites wil be humble without contempt: poore, with out defect: flatterers vnseene: enuious vnfufpected: flanderers, without cause: craftie as foxes within. humble as lambes without. Ahlasse. what confusion? What error? Thy fcholers in humilitie haue forgotten their lesson, they will not learn of the bird, which before hee foareth towards heauen, humbleth his bodie to the earth, they will enter by thee as the gate, and wil not learne of thee because thou art humble. Thou hubleft thy felfe to thy equals, they defpife their fuperiours. The tree the Bernar. li. de difp. & prec. more it aboundeth in fruit, the more it abaseth his bowes towardes the earth: but man the more he is raifed by thy graces, the more hee relisteth against thy humilitie. Thy glorie is to fubmit, ferue, and obey: mans defire is to gouerne, rule, & command.

Thou

Thou fayest that all thing perisheth, if it be not kept with humilitie: they faie that nothing more breedeth cotempt than observance. Thou biddest them flie honours: they affect them. Thou biddeft them possesse their foules in feare: they deeme nothing affured but in honour. Oh fweet Iesus, thou fayest that the gate of heaven is fo straight, that no man laden with riches, no man fatned with delights, no man decked in purple can be possest thereof before he be dispossessed of these vanities: but the worldling faith, that welth breedeth happinesse, delightes lengthen life, rich clothing bringeth credit: fo that they that possesse these, they vtterly despise heaven. What shall I faie? the worlde is fo fraught with pleasure, and auarice is fo ful of profite, that it is helde good pollicie to heare thee preach: but no wisedome

to

to followe thy pouertie. Oh deare Lord, thou giuest thy self wholy vnto them, and they wholie flie thee: if they are hungrie, thou art bread to them: if they are thirstie, thou art water to the: if they are in darknes, thou art light vnto them: if they be naked, thou cloathest them: yet are they fo grounded in vngratitude, that they forget thee. They knowe that whatfoeuer the world is, is ey-Deut. 32 ther the defire of the flesh, or the defire of the eyes, or the pride of lyfe, yet preteding to flie the world, they fansie nothing more earnestly. They knowe that a fatned, thicke, and dilated body leaueth God, and forgetteth his creator: yet follow they fenfualitie, and forget thee, eamque mortuam, fayth the Pfalme, neither cordially recorde they thy benefites. They knowe with Hermes, that thy acceptable & best incense is thanks- Libro de logostileos. E giuing,

Iohn 20 Apoc. 20 Iohn 8

giuing, yet haue they learned with Iudas, to crucifie thee vngratefully. They knowe that they are bleffed that haue not feene, and beleeue, yet hauing beheld thy passion, they despife it. They know the booke of life is opened, but they will not reade. They know that those which follow thee shall not walke in darknesse, yet take they pleafure to stumble in the daie time. Finally, they knowe that thou hast spred the light of thy coutenance on them, yet preferre they darknes before light, to their owne damnation. The Naturalistes write. that Bats haue weake fight, because the humor Christaline, which is neceffarie for the eie to fee with, is translated into the substance of the wings to flie with, whereupon they haue leatherne winges, and fo for their flight fake, have loft their fight, because that is substracted from the eies, which is imploied in the wings:

These bats betoken these proud neglecters, who by how much the more they striue to flie, by so much more are they depriued of the grace of the diuine light, because all their intention, which ought to bee in consideration of heavenly things, is translated into the feathers of ambition, fo that all their thought is howe they may ascend by degrees the steps of dignitie, not descende in imitation of thee, to the bosome of humilitie. O man, the cause of the Angells fall was negligence, the cause of Adams fall was negligence: why then art thou fummoned fo fweetly, & neglecteft fo carelefly? If men & angels created by God, had vsed his giftes orderly, the angels had neuer striued to furpasse God in excellence, neither had man liftned to the ferpents perswasion, but because they were careles of his graces, he fuffred the to fall

fall into errour by the finne of negligence, and from the error of neglygence, into the finne of pride & difobedience. Beware man, by mans first falling, flie man the Angels negligence, least by both thou winne apostasie, and with apostasie, perdition. Wilt thou be frind of this world? thou art enemie to God? Wilt thou follow Beliall? thou art not for Iefus. Oh cast downe thy selfe, proud foule, whatfoeuer thou hopest, trust not the weaknes of thy power, fince strength it felfe hath beene oppresfed. Knowe that chastitie is hardned in delightes, truth in riches, and humilitie in honours: iust, seare to fall: mercifull, feare obduration: continence, feare lust: deuout, feare negligence: with feare and trembling waxe you rich in Iesus, who wyth griefe and agonie hath indured for you.

Oh

Oh finners, though nature cannot moue you to fighs, (which is affected by her objects) let mee winne you by reasons, to ratifie your remorfe. If your friends come from far countries to visite you, you imbrace them: if they give you giftes, you thanke them: if they counfell you, you confent vnto them: What then will you returne your fauiour & my fonne for his curtefies? Hee comming into the worlde, hath shewed you three principall fignes of loue, mercie, and pietie. First, hee condefcended to your mortalitie. Secondly, hee prouided messengers of your faluation. Thirdly, he gaue you precepts and admonishmentes of your welfare. He came from heauen, to comfort vou on earth: hee fuffered on earth to carrie you to heauen: he became the lowlyest amongst men, to make you the highest among creatures.

3

atures, hee hath visited you with his graces, giuing ease to your labour, comfort to your afflictions, falue to your infirmities: he hath presented you with gifts, not golde and filuer, which are corruptible, not pomp & honor, which feduce the fenses, not fecuritie and vanitie, which corrupt the heart, but he hath broken his bodie on the crosse for you, hee hath broken his bodie in the Sacrament for you, he hath given you the cup of attonement (his precious bloud) hee hath made you one with God, by being generally condemned by the world. he hath counfelled you to rife from fins, to make your bodies vessels of the holy Ghost, to fanctifie your foules in the bloud of his testament, being made & approved iust: therefore you ought to loue him wholy, to who you owe al what you are wholy. If you fee an earthly king before you, you fal before his throne

Americus Card: in prol: fuo lib

you humble your felfe before his iudgment, you subscribe to his law, and obey his ordinances: why defpife you then the king of heauens? Math. 8 to whom princes stoope, and whom Phil: 2 the wind and fea obeyeth, to whom all knees both in heaven, earth, and hel are bowed. If you respect works, hee made heaven and earth: if the manner, of nothing: if the purpofe, for vngratefull man, who being lord of all by him, will not acknowledge his due homage to him: if you difpose your affections by the wisdom of your gouernors, who more wifer than Iesus? Where the Psalmist fayth, Great is the Lord our God, & mightie his vertue, and his wifdom is beyond number. And again, God is the God of fciences, & our thoughts are prepared vnto him: Who 1, Reg. 2 therefore is fo wife & mightie as he? that by wisdom discouereth al things

and

The Teares of Marie
and by power punisheth all offen-

ces? How much wisedome and seueritie is in this Iudge? Who discouereth the thoughts of the hart, knoweth whereunto our imaginations are intended, measureth the waight of our finnes, and how iniquities are chained together. Fnally, all are of him, by him, and in him. If wonders drawe your affections, who were wonderfull, looke on his birth, it is wonderfull aboue nature, without man, of a fole virgine: looke on his name, it is wonderfull: (Iefus) by interpretation, a fauior. Yet more woders, a fraile man, and a strong God: a poore mans fonne, and the prince of peace, borne in time, and the perpetuall father of fucceeding ages.

Yet three more wonders. First, in those things which were spoken of him. Secondly, in those things which were spoken by him. Thirdly, in

thofe

Rom: 11

those which were forespoken of him by the Patriarks and Prophets. *lacob* prophesied his comming long before, The scepter shall not bee taken from Iudah. Balaam called him the starre out of Iacob: they called him the flower, and the branch, on which flower the holy Ghost should haue his resting place. And is not this admirable? Wil you more wonder? Hear Elizabeth prophesie, hear Zacharie prophesie, the shephearde prophesie, the Sages prophesie. Yet Iohn 1 more wonders. In his infanfy his an-Luke 4
Mirabantur fweres were admirable, all testifie of Iudei quohim, maruell at his answere, applaud modo literas sciffet his prudence. Will you more wonders. The people maruelled at him, faying, He hath done all things wel, hee hath made the deafe heare, and the dombe speake. Loue him therefore as your Lorde, honour him as your king, who is admirable in his

con-

conception, admirable in his birth: admirable in his preachings, admirable in his passion, admirable in his death, admirable in his charitie.

And to this love (O remorfeleffe lookers on) adde teares, for no man can truelye love, that is not affected, to fee his beloved afflicted.

Anselme

Come, come and weepe bitterly with mee, for you have much cause of lamentation. If love can divorce you from ingratitude, come and weep of pure love: for my son hath therefore suffered, because he loved: if in instice; come mollishe your hearts, behold an innocent reprochfully crucified: if consanguinitie can affect you, behold your father which hath begotten and chosen you before all eternities, reckned amongst theeves, rent by bloudthirstie

ftie men, scourged by the guiltie: if vou be abashed to see God so mightily brused, bewail your deadly sins, the causes of his detriment: if you wonder at his humilitie, blame your pride: if you admire his patience. condemn your wrath. As the member that feeleth no griefe, is fayde to bee dead, and the difease which is insensible, is alwayes vncurable: so vnlesse you partake in passion with Christ, lament to see him crucified, forrowe to beholde his woundes, you are no liuing members, but dead ones: no true fonnes of his, but bastardes: if you suffer wyth him, you shall raigne with him: if you affociate him in his passions, you shall partake wyth him, in his consolations.

The Philosophers write, that the Harpie is a birde (hauing a mans

mans force) fo fell, cruell, and furious, that beeing pressed and assaulted with hunger, she inuadeth & killeth a man: whome when shee hath denoured, and whose bodie when fhe hath torne, beeing affailed wyth thirst, she flyeth to the water to drinke, where beholding hir owne face, and remembring the similitude of him whome shee slew, shee is confounded with fo much griefe, that shee dieth for dolour. Oh carelesse worldlings, except ther be lesse remorfe in you than in this creature, looke into the fpring of your consciences, lodge in your memorie howe much you have crucified this Christ with your sinnes, & slain him by your offeces: & though you die not through extremitie of grief, yet let fall some teares to bewayle him tenderly.

Oh let not finne take hold of you, idle-

idlenesse preuent you, or pride confound you, for trees that have broadest leaves, doo soonest loose them, & men that have proudest thoughts are foonest deceived by them. Foolish that thou art, canst thou bewaile thy dead father that begot thee, thy fick fonne that delights thee, thy loft riches that maintained thee, & wilt not thou weepe for Iefus that redeemed thee? Canst thou grieue to see thy flockes perish, thy houses burnned, thy wife flaine, thy daughters defloured: and wilt thou not weepe to fee thy God, who gaue these, confounded with tormets, thy comforter that created these, suffer on the crosse: thy lefus that lightneth thee, cloathed with death? Oh let not your gronings be hidden from him: praie with Iob, that thou mayest a little bewaile thy dolours, push forth thy teares of griefe, and make them flow

flowe in abundaunce, for laughing thou descendest to hel, but murning thou ascendest to heaven: Wilt thou have Christ dwel with thee, mourn? Wilt thou haue Christe dwell in thee? mourne. Wilt thou haue finne mortified in thee? mourn: Wilt thou have grace plentyfull thee? mourne. O remember that Peter after hee had bewayled his apostasie, found greater grace by his teares, than hee loft by his deniall.

Looke on Dauid the adulterer, hee weepeth, and is reftored: Look on Agar the defolate, she weepeth, and is comforted: Looke on weeping Anne, she recouereth her barrennesse.

Looke on mourning and weeping Iob, hee ouercommeth his temptations: mourning Ieremie prophefieth, the mourning Publicane is iu-

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Amb. hom:

iustifyed, and mourning Ioseph is deliuered.

Oh teares of greath worth, working great thinges with GOD. By teares Marie obtayned the pardon of her finnes: by teares shee obtained the resurrection of her deade brother: for her teares sake, the Angelles came and comforted her: for her teares sake our Sauiour first appeared and shewed himselfe vnto her.

Great is the vertue and power of teares, which tie the handes of the omnipotent, ouercome the inuincible, appeale the wrath and indignation of the Iudge, and doth change and conuert it into mercie.

Hee that standeth on a profound and deepe pit, fayeth the Philosopher, seeth the stars at noonstead: where

where hee that standeth on the face of the earth, feeth not one starre in fo great a light: In like maner, he that is placed in the deapth of humilitie, teares, fighs, and tribulation, figheth to heaven, and fummoneth God by his cries: but hee that standeth in the light of this worlde, and in the brightnesse of worldlye lasciuiousnesse, can see no star, or retaine anie grace. Shall I teach you how to bewaile Christ? First love him, for love vniteth things together, drawing all mans interest from himself, and placing it in another: when thou art converted into Christ, then mayest thou truely bewaile him. losse of thinges then neerest touch vs, when they are best knowee vnto Those that are one in affection. are one in passio, one in desires, one in teares, one in loue, one in forrow, one in minde, one in martyrdome: mock-

8. Dionifius.

mockers martyr Christ, penitents weep for him, blasphemers crucifie him, the forrowfull are comforted by him. O men, learne and vnderstand this, our Lord suffered of will, not of necessitie, and hee indured of commiseration, we in condition: his voluntarie passion therefore, is our necessarie consolation, that being afflicted as hee was, we may be confident as he was. Will you know the hunger and thirst of this advocate? Ahlasse, hee scarce found one theese on the gallowes whome hee might tast: his Apostles are fled from him, and hid them in the throng: Peter that promifed to perseuer till death, hath denied him. Wherevoon then shall hee feed, if all soules flie him? Nay, howe can hee hope orf loue, where none weep for him? Oh man thou art made iust by the iustice of God? Thou art faued gtatis, and not by

by thy graces: thou haft none to flie to, but to him in necessities, thou haft no life but it proceedeth from him: vnder the Sunne thou hast nothing but watching, fleeping, eating drinking, hunger, thirst, growth, weaknes, infancy, childhood, youth, age, and all these hee gaue thee. Aboue the Sunne thou hast invisible faith, inuifible hope, inuifible charitie, inuisible bountie, inuisible seare in holynesse, which he willingly offereth thee. Oh then give him teares for his treasures, a small interest for fo great riches. Oh yee finful race of men, what are you but a facke of necessities? Ahlasse, what necessities are these? Not to knowe anothers heart, to thinke ill oftentimes of a faithfull friend, to thinke well oftentimes of a diffembling enemie? O hard necessitie! yet another harder. Thou knowest not what thou shalt be to morow. O greatest miserie! yet another harder. Thou must needes

August. in Psalm 38

die: O harde necessitie! not to wyll that which thou canst not escape? In this confusion what canst thou man? Whether art thou carried? How art thou bannished? Crie and crie out, vnhappie man that I am, who shall deliuer mee from these? Who shall aunswere thee? Who shall helpe thee? Not ambition, for it is blinde: not luft, for it haftens death: not wrath, for it subdueth reason: not the infirmities of the world, for they are all fraile: It must be humble Iefus then, that must heal these impersectious, recouer these necessities, & determine these daungers, to whom thou no fooner canst offer teares, but he fodainly fendeth remedies. Oh what hart can bee fo August. in hardned? What mind so obdurate? Pfalm 30 What foul fo fenfles, that beholding a prince in his owne kingdome, amongst his owne subjects, massacred

by

by his owne fonne, wil not grieue at it: by how much reason then (8 you bond flaues of finne) should you be forrowfull, that fee a prince, not flaughtered in his owne kingdome, but vniustly murthred in the world, not among his subjectes, but his brethren: not by his fonnes onely, but fonnes, feruants, and liegemen: nay, which is more, not for his owne offence, his owne default, his owne errour, but for their finnes onely who perfecute him onely. Oh wonderful charitie, Christ spreadeth his armes to imbrace those that spit at him, openeth his wouds to intertain those that will enter, offereth his bloud to ransome them that shedde it, giueth his flesh to bee eaten, to those that mangled it: he praieth for theyr offences that fastned him to the crosse. he made their finnes his finne, that hee might make his iustice their iu-

August, in Psalm 41

stice. Oh if there be anie kindnesse in thee (man) thinke on these benefits: looke, looke about thee, consider the waight of thy offences, which stops the Fathers eares, though the fonne crieth, Make Christ sweat water and bloud for verie agonie in bearing them, make heaven, and earth, and all creatures breake out in miracles to beholde them. Iob vppon the deuils request, was lefte to him to bee Johi tempted, and after his long patience received bleffinges two folde: but our Lord was whipte, and no man helped him: foulely fpit vppon, and no man fuccoured him: lewdly buffetted, and no man regarded him: crowned with thornes, and no man pittied him: nailed to the crosse, and no man deliuered him: hee cryed, My God, my God, why hast thou forfaken me? and was not fuccored. Why oh good Iefu, whence came these 3

these thinges? For what cause sufferedst thou all this? To what end are all these torments? Why cryed the Iewes, Crucifie, crucifie? Why wert thou poured out like water? Why were all thy bones dispearsed? Why became thy heart like melting wax? Why cleaued thy tong to thy roof? Why divided they thy garments & cast lots on thy vesture? O Christ. the fonne of God, if thou wouldest not, thou shuldest not have suffred: fhew vs therfore the fruit of this thy passion: It was thy sinne (O sinner) that caused this, it was thy disobedience to God that was punished in Gods fonne: to shew the horrour of thy offence, power was made defolate. Oh stony heart be not so obstinate, let teares drop from thine eyes to recompence the bloud pouring from his wounds: figh bitterly with him that praied earnestlye for thee. What

What is this finne, favest thou, that inforceth such a faerifice? which maketh all men in the world August, li. 12 flie from their faluation, and runne de ciuitate after theyr owne concupifcences Dei without anie feare: that which leadeth men downe to hell, that which blindeth the vnderstanding, that which maketh men like vnto foolish beaftes: for as beaftes incline themfelues to earthly pleafures, fo finners betroth themselves to worldly defires: that which maketh men feeke onely those things which are of the flesh, that which maketh men esteem their belly for their God. Sinners are compared to hogs by their detracting, for as the hogge deuoureth doung, so detracting & sinful men, other mens finnes and filthines: For lecherie they are compared vnto a Phil 30 horse: for folly and flownesse to an Rom: 8 asse: for their solicitude & worldlie

care,

care, to an oxe: for their curious couersations, to an ape: for their inconsiderate boldnes, to a lyon: for their crueltie, to a beare: for their vanitie, to libards: for their crafte, to a foxe. Sinne is the trangression of the laws of God, and the disobedience of his commandements: Sinne, is the contrarie to nature: sinne draweth vs from the foueraigne good, to make vs subject to brittle, fraile, and mutable pleafures. Sinne divideth vs from To conclude, (as the Ethnike witneffeth) the finner is onely miferable: Sinne depriueth man of eternall beatitude, banisheth him from heauen, confineth him with hell, defpoileth him of graces, exileth him from paradice. Briefely, it maketh him the most miserable amongest Sinne peruerteth the ormiserable. der of nature, impugneth our reafon, vrgeth our fenfualitie: fin blindeth

Numquid potest Æthiops mutare pellem suam aut pardus varietate sua.

Ambrofe li, de parad: ho. 32 quest, 133 art. 1 Esay 59 Plate in Gorgia

deth the spirite, darkneth the vnderstanding (ordained to contemplate fpirituall things:) Sinne foileth and infecteth the folue, depriueth it of her nuptiall garment, and maketh it filthie and loathfome: according to that of the Prophet, Denigrata est super carbones facies eius. Sinne after it hath blinded the vnderstanding, hardeneth the heart, and maketh obstinate in iniquitie: whence commeth the habitude of finne, which is the extremitie of finne, and as Philofophers conclude, another nature. Hee that finneth, whatfoeuer he be, either king in his diadem, prince in fum inuocat his purple, poore, in his miserie, he is Palm 41 the flaue of finne: who therefore by Ex frequentatione actu finne is giuen ouer as a praie to vi- um generaces, loofeth his libertie, and cannot tur habitus Arift. Categ refift his vnhappines. See finner, fee, Rom. 6 what horror, what confusion? Look Iohn 8 with what foes you are inuironed,

that

that you may knowe the greatnes of your deliuerance: you are vncurable by finne, & Christ healeth you: you are separated from God, from the Angels, from the Patriarkes, Prophets, Apostles, and Martyrs, by fin, and Iesus restoreth you: you are impouerished by finne, and hee inricheth you: you are made abhominable, and hee blesseth you.

O if you knewe howe abjecte & wretched a finfull foule is, you woulde refift it, (faieth a father,) euen vnto the death. Warres, plagues, famine (the whips of God) fickneffe, dishonours, and aduersity, (the tooles of his correction) howe light trifles are these in comparison of loathsome sinne? Tyrannies, iniuries, oppressions, the fury of the fire, the danger of water, the contagion of aire, the trembling of the earth, final-

finally, all the complements of euils which perfecute man, proceed from finne: fo that rightlye it maye bee Quicquid fayde, all that which the wretch- patimur peced fuffer, their sinnes have deserved cata nostra it. Oh the horrour of sinne, oh the terrible iffues thereof: wretched men take heede and looke about you, let your haires stand vpright for verie fright, and let your bloud flie to your heart, to comfort it in the extremity of your thoughts, no punishment can satisfie for it, no death can recompence for it, but the flames of hell eternall in theyr extremitie, extreame in their eternitie.

Oh harde hearted foules, folde and quite giuen ouer to your owne fenfualities, beholde the iffues of your euill liues, beholde your martirdomes for crucifying Christ, if you reconcile not & weep with him you

you shall have perpetuall darknesse without light, you shall be depriued of Gods presence, (a greater tormet to the damned than may be expreffed) fire shall burne you vnquenchably, darknes shall blind you vnseparably, confcience shal accuse you inceffantly, deuills shall perfecute you eternally, cries, curfinges, and blafphemies shall hant you continually, desolation and discomfort shall detaine you perpetually. Finally, without remorfe in life, there is no redemption after death. O Iesus my fon, how rich art thou in compassio, thou onely healest these wounds, & recouerest these harmes. It is thou onely that canst dull the sting of this death, thy bloud onely fatisfieth for these defaults. Ah deare Lord, thou art worthie of teares, thou deferuest remorfe, thou hast purchased compassion. Oh woful spectacle for men

to

to weepe at, for angels to figh at. Oh facrifice for finne, O attonement for offences, oh feale of redemption. contemplation to extort teares, to behold innocencie martired with fo many and grieuous wounds. Oh libertie taken prisoner, oh truth accufed, oh innocencie whipped, oh iustice condemned, oh glorie discruciate, oh life dead and crucified: oh highnesse of charitie, oh basenesse of humilitie, oh greatnes of mercie, oh excesse of bountie. Thou hast wept for all, & art bewailed of none: thou Granaten. hast borne many hurts, to cure a few hearts: thou hast bene a corrosiue to thy mother, to be a cordiall to men: but men weepe thee not, they passe by wagging their heads at my woe, & hiding their faces, least they shuld be inforced to bewaile thee. Thevr hearts are become adamants, & loathing to spende teares themselues, they

they grieue to grace my teares by hearkning to them. Ah heauenly father, let me confume with forrow till I see him: let my life passe like a tale that is told: let my foul (that mourneth within me) giue a libel of divorce to this flesh, that I in spirit may seeke him out, who in the flesh did glorifie Thou that rainedst vppon the earth fortie daies, to reuenge thee on the rebellious, open the cloudes of thy compassion ouer mee, that they weeping on mee, and I with them, I may be drowned in them, innocencie may be quickned by me. All Iudah & Ifrael mourned for Iofiaz. & shall teares want to bewaile Iesus? See my fonne, I will beare thy croffe on my fhoulders, imprint thy passifions in my heart: I will beat fo long vpon my breast, that the eccho therof shall pearce all eares: I will figh so long, till the furnace of my charitie **fteame**

Paral. 35

steame out my hart, and the winged chast affections of my foul, foare heauens, fearch earth, finde my fonne, or forfake my foule. Ah my fon, no Absolon a sinner, but Iesus a saujour. The root of my hope is waxed olde. and the stocke thereof is dead in the ground; When shal these closed eies open to warme him as his fonne? When shall thy breath quicken and cheere my barrennesse, the daies of my desolation are come. The blesfedst amongest women, is now the miserablest amongst mothers. Grief hath brought mee to deaths doore. (my fonne) but death will not let me enter, oh then shewe thy deitie to helpe thy mother, and let me die in this desolate flesh, to live in thy diuine bodie, the ioy in possessing the one, shall temper the losse of the other, and dying in my felfe to give thee life, I shall live in death by reason of thy lyse. O Lorde

Lord of my life, how hath zeal made mee prefume? no foule meriteth to dwel in this body but thine own: thus impatience in love, makes mee too much prefume for loue: Fruites long time shut in their buds, by rain, deawe, and funne are made to bloffome: rivers closde in their bounds by huge windes, are forced to ouerlope the bankes. The Oftridge by helpe of the Sun and fand, breaketh the shell: ripen then (thou roote of mine) for the raine of remorfe hath watered thee, the deaw of compassion hath wet thee, the funne of my zeale and charitie hath looked on thee, and inflamed thee: rife & roufe thy felfe thou river of God, for the windes of my fighs haue fummoned thee: ouerbeare death, holye spring of happines, and let the waters of life issue from thee. Breake the shell of death, thou that fastedst in the defart.

fart, and let the funne of my defire quicken the fun of vnderstanding, be not to long in conquering death, least I loose life in wailing thy death. How long ô Lorde, howe long wilt thou delay? Shall death neuer haue end, because my life may be deuoured in death? Wilt thou not awake like a strong warriour, to conquere these passions with combat with thy mothers heart? Set thine axe to the tree of my forrowe, let mine eyes which bewaile thee dead, beholde thee liuing; let mine eares, which are fcard with mine owne clamors, bee confolated by thy counsels: let mee fmell thee the rose, and see thee the lilly richly clothed: let me tast howe fweet the Lord is: let me touch him, whose absence toucheth mee at the hart: let my imagination be the vsher, to present thee, my memorie, the painter, to describe thee, my conside-G ration

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ration the fire to kindle love. hell, hunger, thirst, weepe and waile, come thou and iov with Ifrael, thou hast not to doo with Ægypt. Come thou corner stone, and let me builde on thee, wed me to death, so thou returne to life. I cannot want thee. will not misse thee, my loue is so feruent, as it neither measures indgement, or regardeth counsel, or is brideled by shame, or subject to reason: come yeeld me peace with a kiffe of thy mouth, and let my importunacy work more with thee than all expectation can require. Led me the cloak of thy presence, to divide the waters of my woes: let thy mother bee as strong as thy prophet, that by praying to our Lorde with teares, by putting my mouth on thy mouth, by fastning mine eies to thine eies, by closing my handes in thy handes, I may make the flesh of my sonne wax warme.

Bernard

4: Reg. 2

warme: as he warmed the flesh of the Sunamites child, then gasping seuen times I wold kiffe thee feuetie times feuen. & feeme more thy louer than thy mother. I wold expostulate with thee of thine absence, and if thy wounds fell new a bleeding, I would wash them with my teares; my hairs should dry them, my lips should suck them, thou shouldest make me more than a mother, in recovering mee an absent sonne. Well Lorde, if thou denyest that I want, I will reioyce in that I haue, I wil fymbolife thy body with mine, and quicken thy passion by my fufferance: There shal no forrow be hid from mine eies, till I fee thy eyes open, and till the eies of our Lord quicken mee, the eie of poore Marie shall see no comfort: mine eie shal onely see by supposing thine eie feeth: all pleasures shal be smoake to mine eies, till thy eies doo beholde them:

Eccles. 21

Cant: 4

Iob 5

them: till thy eies bee waking, mine eies shall be weeping, and vnles they grow open, I will shut mine eies with forrow. I will fet a fure feale vppon my lips, till thy lips falute me, & my lips shall become white as the lilly, til thy lips grow crimson like a rose coloured riband. My vnfained lips shal bee tired with praier, till fuch time I may inioy thy defired prefence: my handes shall neuer vnfolde, till the hands of my Lord be extended: I wil neuer deliuer thy bodie out of my hands, till thou deliuer my foule out of her forrow: I wil lay my hand vppon my mouth, till thou speakest, & neuer wil I cease to lift vp my hands to heaven, till thy hands have imbraced me on earth: till thou put foorth thy hand, I will leane my head vpon my hande, and till thy fingers touch me, my heart shall bee touched with forrow: the wings of the cherubines touch-

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touched one another. 8 let the wings of my charity touch the wings of my life, both are allied, both loue. They that touched the hem of thy vesture, recouered from their ficknesse, shall not I touch thy bodie to recouer me of my forow? The bodie which liueles touched the bones of Elisa, were 4. Reg: i3 restored to life; and shall my hands touch thee, my lippes kiffe thee, my loue importune thee, and thou not liue? All heavie thinges by nature Arift. libro fearch the center, I am in the abun-Phil. 1 dance of my heauinesse, and cannot descend into the graue: I will glorie in tribulation, fo thou grace 2. Corint. 12 me in thy life. My foule is in bitternesse, and heavie captivitie, oh make my burden light, by once looking on mee. The Iewes by fmiting haue wounded thee, thou by absence hast Ieremy 6 wounded mee, forrow and wounds are euer in my fight: touch I thy brow, 3

browe, thornes have wounded it: kisse I thy cheekes, crimson hath forfaken them, thy fides are wounded, thy hands are wounded, thy feet are wounded, my wounds cannot bee hid till thy wounds be healed, and til thou live to recure mee, I shall die thorough wanting thee. Thou haft promised that whatsoeuer wee shall faithfully aske in thy name, thou wilt grant it vs. Then 8 Iefu, my fonne, my coforter, I coniure thee by thine owne name Iesus, to blunt and abate the sting of death, to breake vp and dispearse the cloudes of darknes, and appearing like a fair morning starre, quicken the dead comfort of thy mother, and giue a light to this desolate and difmaide worlde. Shew the light of thy countenance, and I shall be whole. O Lord my redeemer, tarrie not, my foule thirsteth after thee my fonne, & as the hart defireth the hart

Marke II

hart defireth the water brookes, euen fo my foule longeth after thee my God. Appeare then thou chief shep- 2: Pet: 5 heard, thy flocks faint without thee. Apparell thy felfe with life, to apparell our hearts with ioy: my eies long fore for thy fight, oh when wilt thou comfort me?

Pfal: 119

O who will give my head wa- Ierem. 9 ter inough, and a spring of teares for mine eies, that I may weepe daie & night for the absence of my son? Ahlas, ahlas, forow increaseth in me. and heauinesse swalloweth vp my foule: my teares are like feede in a barren ground, the garden of my delight is become a defart of forrow. I am like a mother bemourning her child, because he is not. Oh thou angell of peace, come and fuccour me: Ah my fonne, the happinesse in bearing thee, is buried through the heauinesse in missing thee: and the hope I con-4

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I conceived of thy life, is prevented by thy lamentable death. Wo is me I am ficke to the death, to fee thee dead, I am ficke for loue, and defire to hasten thy life. Wilt thou lifte the poore out of the dust, and leave thy mother in defolation? Oh lifte vp thine eies, and fee howe the mother lifteth vp her voice and weepeth! Oh loue, if thou art mightier than death, now shew thy power, lighten the lampe of his life, at the candle of my charitie: Poure the oyle of thy compassion into these wounds, and heale them, breath the breath of life into him by imbraces and kiffing: as I claspe mine armes, let him gaspe & breath: as I weep on his face, let him fucke vp my teares: O death, if thou be more pittifull than loue, imprison thy dart in my hart, & ranfome my fonne. Ahlas the fairest among men, loue will not lend him me, death wil not

Phil. 23

Cant. 8

not grant him me, his mother must be onely kinde, and her best tributes are but teares, prayers, kiffes, and wishes. Ah Bethelem, mourn with me, and you inhabitants of Iuda, put on fackcloth, for forrow is come vppon you, and the voice of the mourner must ring in your streetes, houle and lament Ierusalem, weepe the teares of contrition, figh, fob, & complaine you, he that loued you lost his lyfe, he that wept for you, is dead for you: hee that praied for you, is plagued for you. Ah croffe that haft made my fonne a martyr, and mee a mourner! Ah crosse that art the meane of my griefe: Ah croffe, the cause of croffe, I must kisse thee, & accuse thee. See, fee, thou art honoured by my lefus name, his purple drops of blud dwel in thee, thou diddeft kiffe his bodie. his warme bodie, and for these caufes I kiffe thee. But cruel croffe, fince all

all thy trophies are cause of my trouble: thy titles, the occasions of my teares: let me accuse thee, which hast honored thy felfe, and left me comfortlesse: yet art thou kinde to me in listning my complaintes, and but in bearing the name of Iesus in thy front, thou hast alreadie recoured my fauour. O crosse, the image of mortification, the tree of redemption, the bond of peace, the feal of the couenant, I will crosse mine armes to imbrace thee. Croffe, all my ioyes to containe thee, I will be a crosse to mine owne foule, if it feeke thee not, and count euerie comfort a crosse. that is not crost by thee. I will crosse the feas of tribulation to incounter thee, & whilft I hold thee holy crosse I will count no crosse too cruell: I that bare my fonne, will holde it for no base benefit to beare his crosse. & the onely glorying in the croffe of Chrift

Bernard

Gallath: 6

Christ crucified, shalbe my best blesfing: my loue shall fasten mee to my fonnes croffe, and in that he vouchfafed a crosse, I will esteeme no glorie but in his crosse. O sonne, the words of thy wifedome were pricks and nails to my meditation: these fastned thee vnto me in all assaultes of forrowe, and those nailes which nailed thy handes and feete to the crosse, shall nail my foul & thoughts to thy crosse, & with my nailes I will dig my owne graue, before I forfake those nails which forced thy hands: Like as a nail in the wall sticketh fast. fo fastly shall the nailes of thy martirdome sticke in my heart: I will naile Eccie. 27 vp my foule from all ioy, because the naile that iffued from Iuda is bro-Zach: 16 ken: my flesh is torne with thornes, because thy forehead is rent with thornes: the thornes of tribulation perfecute me, because the thornes of martyr-

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martirdome pearceth, I will hedge in my heart with thornes, because they have hemd in thy braines with Whethervnto extendeth my forrowe? If it was thy loue that madest thee suffer, it becommeth my loue to fuffer with thee: and fince thou giuest mee an example of patience, why should I not preserve the fame? Though the shadow of death ouerspred thine eies, hope faith they shall be lightned: though thy life be nowe like the darke night, it shortly shall be as cleere as the noone daie, yea, thou shalt shine forth and bee as the morning.

The shepheards after great storms wait for faire weather: the souldiers after dreadfull warre, expect happie peace: the sentinell after his colde watch, attendeth, and intendeth his desired and wished sleepe: pleasures are the heires of displeasures, & com-

fort

Iob 8:

fort treadeth on the heele of care. Why expostulate I then with death? who having a time to tyrannize, shal at last be lead in triumph: the storms of afflictions shall bee calmed, the warres of rufull wailing, shall have a peacefull delight: these watchfull complaints and attendings to fee my loue, shal at last be quieted, and I shal laie me downe and take my rest, for my Lord shall come, and cause mee to dwell in safetie. Brieflie, all teares shal be wiped from mine eies, deaths sting shall bee dulled, lifes triumph shall bee established, sorrowe shall be disinherited, and maiestie reuiued.

Oh my charitie, how much doest thou helpe mee in this? my faith onely presenteth mee wyth all these hopes, as it were vnder a vaile, my hope beholdeth my sonne (& these suture prophesies of him (as the chiesest

chiefest good (which as yet vnposfessed she hopeth to inioy) but thou my charitie makest all these ioyes present, so that I behold effectuallye thinges before thy bee, and craue no interest in beleefe, whereas my loue affures mee all is present. Ah that the advertitie of an houre shoulde make mee thus forget the pleasures I had in lyfe; when I lulled thee in my lap my fon, fostered thee at these teates, followed thee in trauels, fedde with thee in Ægypt: Then, ô then what fweetnes inioyed I in thy presence: what comfort in thy counfels, what courage in extreams? Ah but if it be true, that thinges the dearer they are loued, breed the more hart griefe by their losse: howe can I choose but waile, that having had pleasure to wrappe thee in thy fwathing bands, must nowe to my discomfort, close thee in thy winding sheete: Can the

the want of thy companie, the lacke of thy counfells, the musicke of thy preachings, the miracles in thy lyfe. the charitie in thy death be expiated but with another death, or answered with a few fighs? Ah this advertitie of an hour (in other mens thoughts) is an age in mine. Compare the age of thy pleafure, to one minute of the griefe, and it exceedeth it. The earth for a little trauell rewardeth the hufbandman with a huge crop, and shal I bee more vnkind than the earth, to the king of the heavens (who as the beam in the glasse, hath inriched my wombe, and annointed me with the oyle of gladnesse aboue my felows) shall I requite his kindnesse & great mercies with a few faint teares? No my charitie shall not let me, my loue shall suffer my griefe to exceed her, and reason shall surrender his Lordship to passion, sufficeth it my son, that

Tul Off t

that in spirit I assure mee of thy life, vet in flesh whilest thou art absent, & dwellest with death, let mee bewaile thee, (for humane weaknesse requireth a little more weeping. fpark, (faith the wife man) is made a great fire, of one kernell a large tree, of one grain of mustard seed, a great and groffe number: why then shuld not one care beget another, one tear produce multitudes, one fighe inforce stormes, wherethorough my griefe might bee endlesse in lamenting, my teares ceaselesse in weeping, and my fighs incessant in their doubling? Hanna was troubled in her minde, and wept fore to get a fonne, and shuld not Marie be tormented in foule, and weep instantly that hath left a fonne? Achfah married to Othousel, humbled her selse before her father, and fayd, Giue me a blessing, thou hast given mee a South lande, giue

giue mee also springes of water. As Achsah to Caleb her father, so I to thee my God; thou hast given mee a Greg. libro 1 South land of defolation, wherin the Dialog. fruits of hope are barre, the bloffoms of ioyes are blafted: Oh giue mee therefore a well spring of teares, to water this wast, that my hopes maye ripe by my ruth, and my ioves mave bloome after their blafting. Iofiah confidering the long absence & concealment of the bookes of the lawe. rent his garments for griefe, & wept bitterly: Wonder not therefore ô ye men of Ifrael, though Marie rent hir heart, rent her hairs, rent hir clothes. for she hath lost & long wanted, the Lord of the lawe, the maker of Mofes, the father of the people, the passeouer and pledge of mans redemption. As the hand which is filled with one thing, can receive and containe no other thing, fo my heart being fil- August. Н led

led with the lone of this absent Christ, the griefe in wanting him, & the woundes that wounde him/ can love nothing better than to lament him: can grieve at nothing elfe but his want: finally, my eves orefenting his woundes to the confideration of the fame, my thoughts are wounded, by dwelling in my heart, my heart is wounded by containing my thoughts, and both are wounded in imagining his wounds: yea, they are so filled with compassion, that they yeeld no place to consolation. Why then begette not these griefefull thoughtes more griefefull thoughts: these teares, more teares: these sighes, more sighes: which hauing onelye emperie in my heart, maye give place to no iove, but breake the circumference that incloseth them in in the centre of care, and getting better freedome to produce

duce more, they maye in theyr eternitie make mee more miserable. and my moane more fruitfull, my farrowe more plentifull, thorough the foilons of my misfortune. Ah Marie, thou canft not make thine abilitie auniwerable to thy will, they life hath limites and must limite thy teares. Hee that bindeth the flouds that they overflow not, boundeth thy teares. Thou hast wept to the vtterance, thou hast no more to vitter: the darknes must once come to an end, the cloudes must at last bee diffolued, and everie thing must end at his appointed time, and as there is a time to bemoane; fo lyleswyse there is a time to bee merric

If thou weepe tyll thou weepe awaie lyse, and onie till thy dayes bee consumed and quite wasted, a daie shall come to determine both?" What shall

shall I become a comforter? or give a lawe to my remorfe, who cannot comprehend my losse? No mine eies weepe on, whilest I have a time to liue, giue no tearme to your teares: as fast as you weep them, my braines shall distill them, the fire of my loue shall helpe to distill them, they cannot cease till I die, and beeing dead, what need I feeke to bewaile his abfence, being affured of his prefence? The til I die I wil not cease to weep, that being dead, I may behold him, & whileft I liue, I will count all food vaine, till I feede on his presence. If mine eies growe wearie, my sighes shall assist them, and when both of them are infeebled, my cries shall be inforced: in the hollow of his fepulchre I wil execute these drirements, and I will exclaime so long on death till I make him deafe with hearing Make him deafe poore Marie? Ahlas

Ahlas, he is alwaies deafe and infenfible, it were a fecond death to affault him: hee is not tamed by intreaties. tempted by perfwasions, bribed by benefits, or allured by lamentations. tearmes please him not, tears pearce him not, it were an endlesse labour, a fruitlesse worke. Oh my sonne, how am I discruciate for thee. I woulde worke, I know not what, to win thee I know not how, I wold end my forrow, and defire to begin it, I woulde beare thee to thy graue, could I cease to imbrace thee, I would complaine of my defires, fo I might appeafe them, and conquer my affections, fo I might command them: but flames that are quickly kindled, are hardly quenched, and where ovle feeds the lampe of forrowe, it will hardly bee extinguished. My fighs preuent my teares, and inforce them to iffue, my teares preuent my thoughts, & make them 3

them impatient, my thoughtes preuent my reason, and admit no moderation, my reason would prevent all this but love preventeth it: my love beeing of it felfe firie, will not cease burning till it imbrace thee, flaming, till it find thee out: my charitie is foueraigne of all my delights. the wils mee die to live with thee: And as in Salomens temple there. there was nothing that was not couered with golde, so is there not anie parte, sense, motion, or action in me, or the living temple of my foul, which is not inuefted with love, clothed with charity, which having the nature of fire, (which is the most actime of all elementes) is never idle. but reviveth teares when they are extinct, quickneth fighs when they cease: armeth thoughtes, when they are difmaide: and forceth reason when shee fainteth. As the roote is

to the tree, the foule to the bodie, the forme to the worlde: fuch art thou to mee, O my fonne: the boughs are not clothed with green, except they bee vnited to the root: the members inioye no lyfe, except they be imformed by the foule: the worlde partaketh no light, excepte the Sunne illuminateth and lightneth the fame: so my bodie injoyeth no lyfe except thou live in mee, mine eyes no delight, excepte thou loooke vppon them, my thoughtes no cleere and perfect vnderstanding, vnlesse thou beautifie and beholde them. Briefely, I cannot bee mine owne without thee, I cannot live, thou beeing dead, I cannot leave weeping teares, vntill thou come and wipe awaie my teares. Hee that truely loveth (faith the Philosopher) is dead in his owne bodie,

bodie, and liueth in anothers: then Arift. Polit: 1 how commeth it to passe my sonne, (if this reason doo holde) that I liue not in thee, who loue thee fo dearly? If it be true, that ther are two tearms in all motions, the one from whence the thing parteth, the other whether it is reforted: why is it not this lyfe that hath lefte thee, incorporated in my bodie? and my life which should forfake my bodie, possessed of thine? Our loues are in the highest degree perfect, why have not then these causes their effects? Why livest thou not my fonne? Why moue not these handes with mine? Why stirres not this hart with mine? Why open not these eyes with mine? Why speakes not this mouth with mine? Oh my God, except it bee imperfection of my bodie, I know nothing can withdrawe thy lyfe from me. By it I liue,

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by thy spirit my spirit breatheth, only my life is not in thy body, because it is vnworthie to expresse it, vnworthie to animate thy heart, open thine eyes, quicken thy handes and tongue: and thy life is not in mine, because my bodie is vnable to contain it: yet a sparke of thy spirit is my loue, and a beame of this loue is my defire, which by kiffes I breath into thy lippes, which though it actually worke not in thee, yet by effectuall wil, I wish it in thee. What I can give of my life, I lauishly haue spent on thee, my life liueth in my bodie. though my body liue not, til thy bodie inioy life, the life of my bodie is liuelesse, onely my charitie which is in me, taken from thee (who art the tree of life, and fountaine of charity) maketh my bodie liuing in spight of my will, and inforceth all my fenses (through

(through vehemencie of my spirit,) to worke theyr offices in a liuelesse body, and a hartlesse creature, which liueth onelie by thee, and cannot liue but in thee: fo if I liue, I liue forcibly, till thou liue. And to verefie this philosophie (in that I love thee truly) I leave my felfe to live in thee, & onely by the living charity which is in me, my handes imbrace thee, as they doo, mine eies bewaile thee with teares, and euerie other parte worketh as thou wouldest. Ah Lord now see I the reason of my deadlie lyfe, and thy wounding death: thou the hope of the disconsolate, art crucified: thou the fountaine of life, art troubled: how can my life then bee fruitfull, who was ingraffed by thee, Or thy death bee but wounding, when thou the fountayne (by whom I liue) art dried vp by death?

H

If of contraries, there growe a contrarie reason, why shoulde I feare? The wicked (fayth lob) shall neuer departe out of darknesse, the slame shall drie vp their branches, with the blasts of Gods mouth shall they bee taken awaie. What then shall become of the godly? If the wicked dwell in darknesse, they shall injoye light? If the flame dry vp their branches, the children of the righteous shall bee like Oliue branches: if the godlesse be blasted by Gods mouth, the innocent shall bee blessed with his benefites: Then what shoulde I feare? And what not hope? Thou knowest me (ô Lord my sather) how I have conceived in innocencie, and hated the workes of darknesse: thou knowest my sonne hath suffered in innocencie, let therefore the fruit of my wombe florish, let thy promises be accomplished in Iacob, & thy couenant in Ifrael. Though

Though death hath blasted the branch, by a winter of others sinne, let the spring of thy mercie comfort the roote, and animate the bowes, fo shall thy terrors and promises be accoplished in both fortes. The waight of their shames shall weigh downe the euill: the workes of the iust shall preuaile before thy mercie feate. There are two teares. O Lorde. wherewith thou art pleafed, the one of iov and praife, the other of forow and lamentation: I wepte the teares of iove when thou bleffedst my wombe, I weepe the tears of forow. because the hope of my daies is decaid. Ouicken him O Lord, and incourage mee, and as I received him with delight, nourished him with care, wept for him with ioy, and lost him with griefe: so let mee recouer him with cofort, who wept for him through discontent & losse, and behold

hold him in his refurrection, and triumph in his afcention, that pleafing in either fort of teares, I maye praise thee for both fortes of mercie. O my bodie, thou hast passed the wildernesse of woe, no rocke hath beene so kinde to yeeld thee an eccho, my only breast by often beating on, hath ecchoed my stripes, so that in my self I have had the cause of complaint, & report. Oh my foule, thou hast been fifted by inceffant forrow, all thy intellectual powers & discursiue parts, haue beene plagued by themselues. and supposing their weale lost, they intertaine no hope to come.

Thus plagued in bodie and diftreffed in foule, fate poore *Marie* (a holy and happie virgin) enacting hir griefe with her armes, when she had ouerforced both her tongue and eies with compassion: briefely, her paine & impatience beeing so great

as her wordes could not expresse it, hir desires so importunat, as they exceeded all her delightes. The image of her griese before her, and the domage of her losse within her, shee sownded on the senselse earth, and being conucied to her oratorie by the holy assistance, the sacred bodie of Christ was bound vp and borne to the sepulchre.

FINIS.

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